

To the Reader.

Speake a lye, much more to print it, and this I say, I have not so much as a thought that stands crooked to my selfe. It is the way and winding path of the crooked serpent, and which, the Man, that stands bent to himselfe, walkes in. I shall adde to this point towards the end, and more to your satisfaction. I come to the second and chiefe point, which is order:

2. The truth is, I was not so troubled in composing this piece, (for that I did too hastily) as I have been since in disposing of it, for herein I have used good consideration. I could not tell well what to doe with it, and yet so well it fitted, that by no meanes could I spare it. It is like some overgrowne Nose, which cannot be spared nor pared (similitudes hold but some proportion, this may be pared, but an error in print, is, but once, and never recalled) and yet such service it doth, that if you cut it, you quite deface the countenance. The truth is, This seemes not comely alone, but more uncomely, in a society, for it quite hideth the rest, that it can hardly appeare; But let it stand alone, and then no matter how high, or bigge it doth appeare, though like to a base in Musick, which drownes all the rest. It is fittest to sound. not in consort, but alone and apart, then I care not how bigge it be, nor how lowd the voyce: the louder the better to my eare and judgement, for thereby the lower it may sinke downe by the eare, and the more it may profit. Nay let me tell you (and it may satisfie touching the order) if the voice herein cannot prepare and tune the eare and affect the heart too, the other voices, which hold better harmony may as well be silent. Then is not there a cause *?

* 1 Sam. 17.

29. All the strip-
lings in London
are not worthy
their aunce-
sters, and that
they assigne as
a destinie to
London, but
through the
Parents coc-
kering, So
Polyd. Verg. ob-
served 100
yeares agoe,
Hist. Ang. lib.

I 14 a.

To the Reader.

I will borrow the good Drs word of Art, and this I say againe; That, by help of this Metaphor, we may call the worke an Edifice, and, in a faire construction, a faire Edifice: but it was but intended so, we have but the very Idea or notion of it, my intent or scope was such. I have shewne the way, when and how to lay the foundation, and to make it firme; then how to build upon it congruously, even with such materialls, as will abide the fire, (for therewith every worke must be tryed) which being so built, will prove a faire Edifice: But then there must be an inward eye to judge of it, else there can be no beauty in it at all.

And this is as high as I can reach, even to a good intention. To give it a Bottome and subsistence, requires an Almighty-hand, and then hands joyned in hands, that the building may up, and more then seeme faire, even to the outward eye. Therefore I sollicite His Hand first, that Mighty and high Hand; then his, who, under an higher, is, by designation, a little God in His little World: And then their hands, who worke together with God: for there is worke for all hands, and all, excepting one, short enough to tame this wilde Colt; wilde I say, and not very improperly neither, (though it is not proper to leave the Allegory) if our complaint be proper touching wilde Times. And true it is, so they are, and we are almost overthrowne by them: a strong hand findes worke enough to manage them, and to hold-in the Reines. But if this Colt, this Asse-Colt, this wilde Asse-Colt (that's the gradation) if he were Tamed, the Time would be sober and
Tame

To the Reader.

Tame enough, we might fit them, and in happy quiet under our Rulers wing in them. It is the Colt that so troubles All, and all is in well managing him, and in well Timing the Time, when it must be done, for we may stay so long till he be so wild, that he will not be tamed. Therefore I have kept order here, and Time too, and if it be observed, things will be done orderly and in season.

But I must to my Edifice againe, the word which I borrowed and parted with before I was aware. It is too late to mend the foundation, when the building is up. And touching that great and first worke, I lay it not, nor am I, by profession, a Builder. Nay I professe against both, and I make both good; I neither lay the foundation (it is not my proper worke) nor, as it is commonly layed, Is it possible^c to build upwards upon it, before we pluck down first. Therefore that the foundation may be layed, and the Edifice reared, I worke in this order, being an orderly working; I call upon Parents to do their worke; and, because they worke heavily, I call upon Preachers to quicken them; And because the Magistrate hath a part here too, I make bold to sollicite him to joyne hand in so great a worke (It will greatly lessen his worke, and calme the unquiet time) For it is certaine, Edifices of this Nature are raised now, much in the same manner, as once it was, by building with one hand, and holding the sword in another. This must satisfie, for you have all.

^c Geminalium
onus premit,
de docendi gra-
vius quum do-
cendi. Q. 2. 3.

Edward Smart
his Book — 935⁶



TO
THE RIGHT
HONOURABLE HENRY
GARVVAY, Lord Major of
the Citie of *London.*

SIR,



Solicite your eye and eare both,
though many stand ready to en-
treate the same favour. It shall
cause you but little trouble: for I
adorne the remainder of leaves
till your yeare be out, and then
also, as long after, as you shall
please. I knew you so well, before you fate in so
high a place, and heard from you so often *Sentences*
still, I mean, *much* in a *little*, and I meane it hearti-
ly too; for truely, if I have a Schollers eare, so I
judge, and so I heare; I say, I knew you so well
before,

The Epistle Dedicatory.

before, that, had you but little to do, which, since you were a *doing* man, you could never say, such use there was still of you: yet I durst not trouble you with words, such as mine are, that have neither worth from themselves, nor weight from their speaker. I shall only give you a note or two, whereby you may understand whereto I tend, and that the mark is high.

It was prettily said, "There is but one thing amisse in the whole man (the *heart*;) but that one marred all. I may say too, there is but one thing out of order in the whole Citie (the Parents house;) but that one sets all out of order. And there is but one chiefe member thereof, the *childe*; if we can set him straight, a great work is done, for the rectifying the *Common-wealth*, the *private* too, the *Church* also. It is a summary way to mend all, by mending one, that's certaine. I may bestow paines upon *many*, and scarce profit *one*: but if I profit *one*, I do good to *many*. It is a known story, and, it was thought, wittily told; *The Childe governed the whole Citie*. There is some truth in it still, for much he doth that way, according as he was set and ordered at the first. Something I have done here for the rectifying these two, *The Parents house, and the Childe there*; And it serves for the *Meridian* of this Citie, I may say too, without the least affectation, and for all *England*.

I shall make bold to tell you here, what is more then whisper'd, not in your Citie only, though there the voyce is loudest; "That the greatest
"heires

The Epistle Dedicatory.

“heires are not the greatest doers, unlesse at a Tavern, or some worse place; in the street or field, upon some heat or inflammation of blood: They do nothing for the building-up the *private* or the *Countray*-house, but much against both, for the plucking all down. So it is said, but more briefly this; “The *fullest* heire is the *emptiest* childe, and seldome out-growes that weak age. So it is observed: and my observation it is not, though in twentie yeares and more, I have made some collections. Did your leisure serve to turne over a leafe or two, you might read more*. But you need not trouble your self so much, for that is not the businesse. The maine work is, how to rectifie this young *heire*, and to set him in a straight course, now while his Father is yet living, before he is overcharged with thick-clay, and hath forfeited of his *fat* portion: if we stay till that Time, it is more then a doubt, The Time of setting him *straight* will be past.

* Pag. 152.

And truly, Sir, if examples teach best, as certainly they do, I know no such living-example as your self is, now your good * Father *is not*. Your breeding was very exemplary, and so it is, though few or none take example and practise thereafter. You were an *heire* too, and of no common rank: your inheritance was full also, such as might have contented you, had you rested there; and been sufficient for yours, had ye thought it, as the most do, a *Complete* portion. *Breeding* makes the man, whereas *Money*, oft-times, unmakes him: And such was yours both at home and abroad, as makes you

* Sir William Garway.

The Epistle Dedicatory.

you full and every way compleat, whereof you reap the benefit now, so doth the whole citie with you. *Money answers all things*; such a saying there is, and so construed cleane against the meaning; and thereafter, the practise is; For if the Parent can leave the childe enough Money (but he thinks he hath never enough) then the childe hath breeding good enough too. In deed Money *sounds* well in *confort*, but if single and alone, it hath the dead'st *sound* in the world, and is so farre from *answering* Breeding, that it crosseth it altogether, and hinder it doth, no one thing more, then doth this full and fat Patrimony; which, the fuller it is, and the fatter, the more it hinders, causing the more barrenesse, emptinesse, leannesse.

Therefore I prescribe against it; and I say again, it fits well our *Meridian*, where I see Money is the *principall*; Breeding, not an *accessory*: She the *queen*; her attendance, ryot and luxury; Breeding not so much as a *retainer*. I have proposed a grave example, I will adde thereto as grave words from a grave Father; "I was borne, so is my childe, not
"for my self: I must dispose my selfe and him so,
"as to make both a common *stock* or *treasury*,
"whereout the *common good* may take the greatest
"share, and this *selfe*, the smallest portion. For
"it is a poore *Center*, and for a man to *wheele*
"his actions thitherward (*to selfe*) is right *earth*,
"and nothing else: how rich soever his *earthly*
"portion is, I will not abate therefore one
"graine or scruple of my care; but rather care the
"more, giving all diligence to *stock* him for the
publique

The Epistle Dedicatory.

“publique use, but specially with grace, which
“makes him a common and the best servant. A
grave resolution, and befitting every parent, even
to *Till-over* the whole man, *every spot and plat of
that ground*; That the childe may prove like a
fruitfull field, whereat the reapers may fill the
hand, and the poore may finde their after-glean-
ings. This will be, if we do this work thoroughly:
halfe done, is not done; *Perfection* is the beautie
of a thing; till we have crowned our worke there-
with, we dare not expose it to publique view; *Al-
most*, but not *altogether*, marr's all in some cases, and
in this case, is almost, if not altogether, *lost labour*.

I have said, and enough I am sure; but I have
done. What it is, is presented to your Lordships
hand: Thereby you may honour it; yet that is
not my ambition. Certainly, That is not here,
nor is it in the following leaves, which we call, *seif*:
had the *white* I levell at, been so *low*, I had not
looked to you, so high. But it is a high marke, and
commands, even The *Rulers* eye. Let it tell you
this, for it is the truth: That I truely wish the hap-
py growth of your hopefull *plants*, that you may
live to see them very fruitfull, even like a garden
watered from above. And that I heartily honour
you (*many seek the Rulers favour*) I mean your self,
as I honour your Lord-ship, so much as is enough,
and as he doth, who is indeed

Your Lordships
lowest Servant,

EZEKIAS WOODVARD.

TO



TO
THEREVERENT,
LEARNED, AND IV-
DICIOUS PREACHERS OF
 Gods Word in *London*, Drs. and
 others, who, by their places, are In-
 structors of Instructors of children,
 ευπράγτειν.

Right worthy and worshipfull,



His Treats with a Childe,
 the *Chiefe of our possesi-*
ons^a; The Chiefe of our
Cares too, if we would
 make it a *possession*.

α παιδια ης.
 φάλαγον των
 ημερών.
 εβ. γ/ομ. Γομ. ς.
 Ser. 28.

Here is a way taken to
 effect this Great work, even to make the
 Childe a possession, and a Blessing both,
 to it self, to the Parent, to its Generation;
 All this, if God withhold not that, which
 is all, His Influence and Blessing. A way
 (I said) and a plaine way, for the lets are
 discovered, I cannot say removed: an easie

and

The Epistle.

and familiar way, for sense leads it, which makes Low and Triviall Matters subservient to extraordinary and high: and makes use of the *senses*, even by those dores to let them-in, and then they enter by a right dore, and will abide. A way as Infallible, as it is certain; That Child-hood and youth are Ages of fancie, which can be enlived by no meanes, but by sensuall objects: for nothing comes into the understanding, in an ordinary way, but by the Dores of the senses. I know to whom I speake, therefore touching this I have done. *But* because these papers are now subject to publique view, and that makes as great a search as many eyes can make; It is my maine purpose here, to informe this *Searcher* in foure things, which otherwise, I justly conceive, may be the ground for too just a Censure: The last of these foure, but a part thereof neither, yet enough to burden you, I have good reason to speak in your eares, but I must begin in order.

I. First, and it is, I speake heartily, that,
which

to the Ministers.

which first and last troubled me, This,
“ I shall be accounted one of the Scriblers
“ in this Age, wherein many write, and
“ fevv to any^b purpose. Be it so, and that I <sup>*b Quotidie plu-
res quotidie pe-
jus scribunt.*</sup> fall under the wise-mans censure too, *there*
is no end of making books^c, yet, saith a wise- ^{*c Eccl. 12. 10.*}
man also, even a great Sage of the Law, and
so he hath resolved that *case*; *No end*, saith
he^d, “ but it must be understood of those <sup>*d Qui nec ma-
tam sibi nec fi-
nem proponunt.*</sup>
“ Bookes, which are written *to no end.* <sup>*Lo. Coke E-
pist. 11. be-
fore his last
book of re-
ports.*</sup>
This settled me not a Little; for I had an
End, why, I wrote this, *The Parents comfort*
in the Childes well-doing; a main and chiefe
End this; there is one that is greater and
higher then this, & but one, I am sure: And
this is the *End* (if ever I spake heartily
then now) of all my endeavours now and
alwaies; And to this *End* I acknowledge
my selfe to owe much more then all my
faithfull labours, now these twenty one
yeers and more Intended for this *End*, can
satisfie: For thus I must needs acknow-
ledge my selfe engaged to the Parents of
this Citie specially, as regardfull of a
Schollers paines, as we reade, a *Citie* was
*** 2 of

The Epistle

*Lacedemone
esse honestissi-
mum domicili-
um senectutis:
nusquam enim
tantum tribuitur
a tali &c.*

of an Old-mans person^e, having had li-
berall maintenance from them all these
yeers, lacking very few, whereas those
few (but three) vvould have almost star-
ved a Scholler in the Countrey. Therefore
I must say in allusion to that, vvhich vvient
before, *it is good to grow old here*. And my
endeavours shall ever vvitnesse, That I
have a most thankful remembrance there-
of, vvhich may even hereby appeare also,
if, finding vvhereat my endeavours stick,
(whereat it is you shall heare anon) I seek
to remove that stone of offence, or crosse-
barre in our way, for the better attaining,
and prosecuting This *End*, though yet this
should conferre very little thereunto. No
Kinde of Bird or fowle there is, that doth
not bring something, to the building and
garnishing the *Eagles Nest*; and some are
so little, that very little they can bring, yet
somewhat it helps, as saith the *Naturalist*;
and if (so) I also have brought some small
matter according to the small portion pro-
portioned out unto me, small though it
be, yet should it be accepted, sith my *End*
is

to the Ministers.

is high, The building and garnishing our *common nest*; And, to carry the Metaphor yet higher, That Parents may be said in a True sense, *To build their nests on high*, and so give good securitie, To safeguard their young ones, that they be not made a prey. I am right for the *End*, so am I for the meanes too; though wisdom, more then I have, is needfull, for application thereof, thereunto. The way, as I said, is infallible, though another may Traverse it more knowingly, but the Rule cannot faile; *To make the senses reporters to the understanding*; Whereof before, and it may give some satisfaction to the first doubt.

II. "The Reader may lose his way before he findes it, through the many leaves, which leade to the book.

He may indeed, but yet, with a little paines, he may finde the book, for that is so bigge too, that it cannot (as was said of a little City with great gates) runne out thereat.

I can tell my selfe, *That an Epistle should not fill the hand*; and that I have transgressed

The Epistle

bounds here ; but this I may say too, that I was *pressed* to it, for some things were omitted, of great use, I thought, and could not be recalled in their own and proper place : whereby it is, That my *Structure* is like some as I have seene, whose *portall* quite *drownes* the house. It's all that I may say to that.

III. " Touching the number of leaves in
" the Preface and Book both ; For where
" there is a *farrago* of words, there is com-
" monly much *refuse*, and a scantnesse of
" matter, which commonly lieth in a little
" room ; so it may be said : I shall now
Apologize for this, but, I doubt I shall ex-
cuse my fault, as one reprov'd *pride*, with
the same fault ^f.

^f *Diog. Lucr.*

It may appeare indeed , That I have gone against the old Rule, my own judgement, and practise, all these three ; *What you Teach doe it as short and with as much brevitye as may be.* A good Rule that, and as fitting a limitation This, *As may be*, as will stand with *perspicuitye*, as is futable to their *capacitie*, with whom I treat ; with
the

to the Ministers.

the *varietie* and *gravitie* of the matter
whereon I treat. If all this be weighed, I
hope it will be found, That I have with
all my care avoided That common fault,
To speak much and say little. Though yet, it
is a Common error too, (as a Wise-man
notes) *To be stolne away from our owne*
 selves^h, and to think of our selves, and
what we doe, above what is meet. And yet
had I not called this a common error,
and did I not know my selfe partaking of
the same common Nature, I should have
said here, *I am not taken with conceits* : I
know there must be many defects from
him, who hath none *below* to advise with,
(though every man needs a Counsellour,
and I as much as any manⁱ) and who
knows himselfe made up of nothing else
but weaknesse and defects. But I must
thanke God for that, for I may say to the
same purpose as *Iunius* did, *I may thanke*
my weaknesse for my strength : for such as it
is, though very little it is, yet so much it
had not beene. if not from a sense of a
great deale of weaknesse^k.

^s Periculum
magnum huic ab
illa. Si ad le-
viter doctum, si
ad juvenem, ex-
tendam tunc
profectio, nec te-
nebras ingenuis
offundam per se
parum claris.

Lypf cap 7.
pag. 1066.

^h Ipsi nobis furto
subducimur. Sen.
Preface to the
Hist. of the
World, pag. 3.

ⁱ ἑκαστος συμ-
βουλευεσθαι,
καὶ ὅτι.

Ch. f. Tom. 5.
de ser. Repre-
hen. Ser. 13.

^k Nihil tam
commodum in
rebus omnibus,
quam illa de me-
ipso diffidentia.
Vna Junii
affix. op. Theol.

This

The Epistle

The Contents
and Method
of the Preface.

This in the generall, now more particularly, first to the *Preface*; then to the severall *parts* in the Book, and to give the Method in All, which, with other things, were omitted in a more proper place.

1. I could not but shew the necessity and worth of a vertuous Education, and, in so large a Theame, I could not be shorter.

2. It was needfull that the chiefe *wants* or Deficiencies therein, in reference to the *Schoole* and *Colledge*, should be known too; not for my credit, I am sure, let that be under foot, so they may be prevented for hereafter, and for the present, neither the Parent, nor the Childe found *wanting*. But specially my personall Defect, I was content should be known also, because it tends to a high and soveraign use; That Parent and Childe may learne, as to obey willingly, what God speaks, which is *for our Good*; so, to submit meekly and silently to what He doth, for *He doth all things well*; A great lesson this, but hardly learnt; for many there are and good men too, who

to the Ministers.

who make conscience to obey God in his *command*, but not so much conscience to submit to His *Decree*, no not when it is gone forth, and He hath said, in effect, That so He will have it: But now to submit to it, be it in great things or in small, is a great point of submission, and evidenceth a True Childe, nothing more; even to silence a gaine-saying thought, though God should strike him dumbe or deafe, for the *Lord hath done it*. Silence now becomes the Creature, as it befits the Clay before the Potter: *David* is a very great example hereof, for *he was silent*; And *Aaron* a yet ^{1 Psal. 39.9.} greater, for *he held his peace*^m. If I have ^{m Levit. 10.3.} beene long at this point, it was because I conceived it to be a great point, and greatly conducing to Parent and Childe both, that they may finde lesse sore Travell under the Sunne, and yet make their comfort and way thereto both shorter and surer.

3. If the reasons whereby I would engage the Parent upon so necessarie a work, *The well breeding his Childe*, seeme long also, the reason thereof was, That the Parent

* * * *

rent

The Epistle

rent might see *mighty reason* why he should be so engaged; and so set upon the work: And this he will discerne in the third and last reason, * for that wil tell him his Dutie, and engage him to the work, if with judgement he can pause upon it, and rowle it awhile up and downe in his thoughts, duely waighing the force of the same; This of the Preface, the Method, and contents thereof.

To the Book next and parts thereof; They are two, for I had two subjects to work upon, and to informe, A *Childe* in both, but of a different Age and growth: The one, in the very first *spring* and *blossome*; the other in the full *flower* and *strength* of his Age: The instructions must be sutable; To a *Childe* in yeers in the first part; To a *Man* in understanding in the second; where (for I beginne with the second first, because it was first and onely intended, and the chiefe point and part of my charge) where I leade the *Childe* through all the *Stages* of life, beginning at the wombe, so on, till we come to the
parting

parting place, the Grave; and I supply it with instructions futable thereunto, and to all the occurrences in our passage all along, which are various and requires variety of Instructions, too grave all for any but a *Man Childe* to understand; for at these points *sense* leaves us, which is of so much use to us in the *first part*, the *Method* whereof now followes; and if I have made it a long way, let these following considerations speake something to excuse its length, and then you have my Apologie for that and Method together.

1. The Lets to be removed though but two, yet of as much importance every way, for promoting the Childes good, or hindering the same as can be conceived.
 2. Then the *evils* to be unrooted more then can be thought off.
 3. Next the way to implant Good; and that way leading through the throng of the Creatures; where, some for their Necessitie, others for their excellencie; some for their comfort, others for their delight; some for their sweetnesse, others for their pleasant-
- **** 2 nesse;

The Epistle

ness, All for our good and utilitie; must necessarily hold me some time, if I would shew the way, how to make use of them. And indeed the *field* of matter was so large, and so puzzled me, that I could hardly know where to breake the way in, or finde the way out; and yet I was sure it was the way, whereby to promote the Childe's good. If all this be considered, we shall say, in the way of excuse, for the multitude of leaves, the same, which a great *Sage* of the *Law* saith to cleare the *Law* of uncertainty m; "The fault is not in *abstracto* but "in *Concreto*. It is the fault of the man, not "of the profession: my fault, not the fault of the *Method*: But let the Parent bear some blame too, for he deserves a great deale, and I have reason for what I say, alluding to that *Sages* reason, it is two fold n:

1. "The Parents preposterous love to the "Childe: 2. His over soone designing "his Childe. These two *evills* have shortened the Parent in his expectation, and lengthned my labour in my way.

m Lord Cooke
epist. 9.

n *Præpostera
lectio: præpro-
pera praxis.*
Ibid.

1. Parents love their Children, that's

OUT

to the Ministers.

out of Question ; but it is a back-way, not with an orderly love; for then they would love the better part best; Their paines and cost, and Time would be most upon that, which is most excellent, and precious; They would wish well to their bodies, but above all, that their *soules may prosper*°; ° 3 Joh. 2. Their Ambition would be, not to make their Children *great*, but *good*; Their joy, not to see their Children rich and honourable, but that they *walke in Truth*. This is orderly love, which for the most part, Parents are not acquainted with, which makes them men acquainted with sorrowes.

2. They will designe their Children, that they will, to their *work*, before they discern their Childrens *gifts* for that *work*. Nay, indeed, they minde not the *gift* nor the *work*, but the *wages* altogether; and so the work be *little* and the wages *great*, then the Parent hath that he aimed at, and the Childe his desire too: They will indent with their *Lord* for a *penny a day*, and will not understand *in their Day*, what a

**** } shrunken

The Epistle

shrunken commoditie this indented for wages will prove at the *great Day*. But here will be the great mistake; The Parents now look after the least work and greatest wages; but they shall finde, it was the greatest work and (according to their bargaine) the poorest wages. So here I have named the two great evils under the Sunne, and none can name them better then my selfe and more knowingly: Therefore my hand was the readier, and I put my shoulder to it too, to remove those evils out of the way, being hitherto as a stone of offence in my vway, and as an hedge of *thornes*, or a *wall of stone*, blocking up the Parents vway to comfort: And this, as it added to my labour, I might say, and to my sorrow too; so it made my vway the longer: For this I can say clearely, as Mr. *Calvin* sometimes did, (if I might be so bold as to mention him vvith my selfe) *Naturally, I love brevitie; but at this point I know not how, it would not succeed.* The maine point is; let the Parent correct my fault upon sounder judgement, and better practise;

*Natura amo
brevitatem.*

to the Ministers.

practise; then shall he finde his way short enough, and comfort in the End: for a good *example* is the *life* of *Rule*, and the *abridgement* of it too. This to the third doubt; The fourth is,

IV. "Why I have set down a Parents
"Dutic in his house, rather then a Ma-
"sters in his Schoole; wherein, not-
"withstanding, I have served three ap-
"prentiships?

I had very grave reasons for that, where-
by you may gather howv the Schoole is
ordered, howv the Parents house; Of the
Schoole first. Others there are, and foure
amongst others, of an approved judge-
ment every one, who have so well or-
dered the Childe in the Scoole in point
of *Method*, That nothing can be well
added (though he that comes after, hath
a great advantage of them that went
before, when they that went before have
not said all.) In point of *Method*, I say
again, and right *Scope*, shortning a Te-
dious way, and making that easie to a
learner, who findes every thing hard:

For

I.

p Mr. *Ascham*,
Mr. *Brook*,
Mr. *Horne*,
Mr. *Comenius*,
whom I should
have placed
first, for com-
ing last he
hath said All.

The Epistle

For if I should mention those, who have bestowed much pains by way of *commen^t*, making our Schoole-Books easie; I might reckon not a few, and learned Mr. *Farnaby* in the first place. Or if those, (I must not out-compasse my knowledge) whose gifts, and endowments are extraordinarie this way, I could not then omit the mentioning of Mr. *Hain*, Mr. *Sylvester*, Mr. *Staples*; though these two last have published nothing, the former very little, because their fulnesse in this kinde of *learning* hitherto, could give them no *vent*. Indeed, it is with some men of the greatest fulnesse (I speak this to my reproofe) as with *vessels*; because they cannot take in the winde of opinion either from themselves or others, therefore they can send nothing forth; I speake it not altogether to their commendations, though to be carried by opinion is a windie conceit. In the next place, If I should mention those, who have Tampered about our old *Grammar*; or those rather, who have made new of their owne, I should reckon up but too many; I will
mention

to the Ministers.

mention but three, *Vossius*, he hath said all; Mr. *Danes*, as much as needeth; Mr. *Bird* hath said his part, and let them have their due commendations and thanks both, they deserve a great deale; But this I would rather say, because it is most certaine, which I speake; "That *Lily*, who
"is so much faulted and slighted, hath
"pointed out a clearer *Method* of teaching,
"then they have followed him in, who
"yet have taken much pains in correction
"of him. The very truth is, *Lily* is not so much wanting to us, as we are to him: The *Master* deserves correction rather than the *Grammar*, though correction it needs and at length correctiō it hath, for a Master in that Art hath done it*; but notwithstanding it can help little the Tediouſnes of our common course, nor much promote a Speedier and quicker way. Therefore I said well, and I resume it againe, In point of *Method*; vvhich way the first foure have pointed to and trod in, clearing it to be no Nevv way; but onely through ignorance or negligence, one or both, not frequented

*Mr. Hains who
was pleased to
shew it to me.

The Epistle

* Preface p. 8.
Book p. 57.
purposely,
Chap. 9.

quented. So novv had I beene large in shewing that way, (in passage I have pointed at it as my *method* led me ^q) I had said but what was already said, for that would have beene All, when I had said all : and besides, I had incroached upon others labours. And this is reason sufficient why I touched so lightly at that point. But yet there must be better reason then this given, why I made *A Parents Dutie* the subject of my discourse now, and I would be *curious* in it too, for we must not without great reason, so much as seeme *curious in another Mans Common-wealth*. And yet anothers it is not, for I might onely say, That I beare a double person, of a *Master* in the *Schoole* ; of a *Parent* in my *house* ; and shewing a *Parents Dutie* what it is, I have but declared my owne ; and if I could be *curious* therein too, I should doe but my dutie, I am sure. But I doe more then so, I meane not more then my dutie, nor so much, but this I doe, I looke out of my owne house into anothers : This is no point of *curiositie*, for so I can doe, yet not stirre

to the Ministers.

stirre my foot out of my owne dores : for when I observe the Childe, I know presently, the Parents government ; and such it is, that I may justly censure it, and blame the Parent very much (I meane, and so I must be understood all along, a *Parent* at large, such an one, who walkes at large, and as the Common sort doe) This Parent I shall blame in your eares, that you may instruct and correct him both, when you have heard, how justly I blame him ; for thereof you may now judge by that, which follows.

2. My observation assureth me; that the Childe is in the Parents house, as the Parents soule is with the body in point of *Cure* and *Care* : The soule is the most neglected thing of any part or member in the body : Though the soule actuates every member ; By it the *eye* sees, the *ear* (&c.) For it, the body is regarded, for without it, it would be a most unlovely thing ; And yet, (which is the great wonder) the *soule* is neglected, nothing more in the world, though more worth then a world. So is

***** 2

the

The Epistle

the Childe neglected in the house for the most part. The Parent doth all he doth for the Childe, and would have all good, even to his shooe latchet : but specially the Parent would have the *Seed* good, very good, for thence he expects an harvest ; and yet he careth not whether the Childe be good or no, from whom he looks to reape the harvest of Comfort. Cares not ? no, not to purpose ; For, where there is a True, care there is a True endeavour : where there is a True Desire, there is a striving to the utmost q. The *Sluggard* careth, and willeth, and lusteth ; but naught he doth, and naught he hath.

ἡ σμικροῖς τὰ
μεγάλα ὡς
ἄλλοι, &c.
Eurip. Orest.
p. 23.

ἡ χαλκῶν τρι-
ᾶν. 1^α αα. 3. 6.

Book pag. 11.

There is in every Parent, even in him, whom *Clemens* r values (yet a very rich man,) but at three halfe pence ; In every Parent, I say there is a *velliety*, a *would so*, he would have himselfe good, and his Childe good, and all good, That is his desire, But as the Parent may reade f, a good desire is but like a good Dreame ; What doth he ? what suffers he to be done, for making himselfe and his Childe good ? This must
prove

to the Ministers.

prove the Truth of his Desire. And here the Parents Desire vanifheth like a Dream; for, he can make no prooffe by what he doth. The Truth is, as *Clemens* faith in a great Cafe, but very usefull even in this Cafe; *The Parent will^t not endure, The Austeritie of well-doing.* Austeritie? what needs that? I would there were no need of it, I speak heartily, no need, none at all. For certainly, say *Report* or *heare say*, what it will (for it is the greatest lyer in the world^u:) and let men take libertie to censure, as if they had a *Patent* to prate of what they know not, nor will first understand: Certainly, I say, This *severitie* (for that is a more familiar word) is as unpleasing to an ingenious Master, as it is haish to every Childe^x; but, pleasing or unpleasing, *Austeritie* there must be, there is need of it: as our Natures are, even the best of us, and as the Parent handles the matter, there is need of it, great need; Nature must be crossed, else it will crosse us: and the more needfull this *Austeritie* will be, the more the Parent hath pleased him-
***** 3 selfe,

^t Τὸ ἀνυπόδ
τῆς σωτηρίας.
Pro: rept. p 50.

^u K. J. *Demo-
no: og. lib. 3.
cap. 1.*

^x *Omnis disci-
plina gravis est
puero. Prudent.*

The Epistle

selfe, and humored his Childe; the more his neglect hath been, and the lighter his behaviour before his Child, the more *Austeritie* must be shown afterwards, if good be done, that is certaine. Nay, I say more; If Parents shall not at sometimes; (nay many times) In some cases, (nay in most cases, in all cases, which tend to well doing, for that way is cleane crosse to Nature) if they shall not be *Austere*, Severe to themselves, to their Children too (in a fitting manner, for circumstances must guide us, else we walke as fooles) if not so, Parents will never doe well, nor Children neither; of such necessitie it is *To endure the Austeritie of well doing*, if we would do wel our selves, or have our Children, those deare pledges intrusted to us, so to doe.

So now we are forced to this *conclusion*, and we shall finde some Parents pretty yeelding; "That Discipline is needfull, "and correction as fitting as their meate. But though we are Drawne so farre, yet we stick at the maine point, at the *head*, because at a Maine Circumstance of Time,
The

to the Ministers.

The *Beginning*. Marke this, I pray you (the Parent may heare me) for we are upon a maine point, The *Beginning*; which is, as is commonly said, and it is well said, *more then halfe way to the end*: such an *energie*, such an Influence and working the *beginning* hath into all the periods of Time following; “For the end must needs erre
“from the Common course, when it doth
“not participate of that quality, which
“was in the *beginning*, being connexed to
“the sequell, by the nature of a precedent
“cause; neither can there be any good end
“without a good *beginning*, for, although
“the *beginning* be oftentimes dysasterous
“and unluckie, and the *end* fortunate and
“happy, yet before it came to that end,
“there was a fortunate beginning: for,
“the bad beginning was not the beginning of a good, but of an evill end. Then
a maine point of wisdom it is, well to
Time our beginning, sith after-Time hath
it’s working from it. And now to point
this right; grant me, that the Parents will
grant so much; “That the Childe must be
“taught

The Epistle

“taught, and well ordered in Teaching,
“and corrected too, for he will deserve it:
(though no Papist in the world doth more
extoll Nature (that dead and rotten piece)
then many Parents doe : They will speake
of their Children, as if in them, *Adam* lived
not ; or they, in him died not ; so much we
are mistaken in our Children) A Plant
from such a root will want pruning, so I
was saying. The Childe will need cor-
rection, nay some Children (they the
most) are like the *Top* they play with, they
must be Driven. It is true, all discretion
must be used here ; Natures must be look-
ed into, for that which makes one, un-
makes another. And let me tell you no
Paradox : The stoutest Natur’d may have
too much of it, the Rod I meane ; and the
best, too little : for he, we call the best
Childe, may prove the worst ; if at some
Time he fees not the Rod, and at all
Times feares it. So necessary correction is,
which may be given many vvayes, and
best of all, if, as seldome as may be, the
Common way. But needfull it is, that is
certaine;

to the Ministers.

certaine; And the Parent will be Driven to it. But yet the question is, though it needs no question, "Who shall beginne, "where and vwhen? The Parent will answer, "It is the Masters vwork, for Time "and place, and person fit all very well, "and let the work be done. It is vvell if the Parent yeelds so farre, though it is nothing so, and he may heare of it hereafter. But this I must needs say here. "While "a Parent useth the Masters helpe, he "should be as confident of his discretion "that way, as a souldier should be of his "Generalls vvisdome; for it is a Matter of as great consequence in the *Schoole*, as in the *warre*, that's certaine too. But to the question, and to take up the great difference, I shall here quit the Master, and Charge the Parent at this great point and circumstance of *Time*; It is the *Time* of doing the chiefe and fundamentall worke, Therefore the Parents Time properly: He must *beginne*, and he must beginne *betimes*; And, that it may not be omitted, I tell him with it here, That, fundamentall sith it is

*** **

to

The Epistle

* Master Bolton
Direct. p. 19,

20.

to after comfort, if it be neglected, it will be no hard matter (doe the Schoole what it can, it is commonly, but what the Parent vvill) to *calculate* the *Nativitie* of after, but sad chances; Chances I should not call them, for they are necessary effects of such neglects; The very product in the casting up of the Parents reckoning. And yet, though I tell them this, I have little hope to reverse the judgement of *Aesops Cock*; *sloth*, *fondnesse*, (I know not what to call it, *bloudy negligence*, one x calls it) hath taken such interest in This Age, so over-Masters reason and controules the sentence of True judgement, that it suffers not former harmes to beare witnesse against it, what hurt it doth.

* A.C. 27.8.

I leave it to the carefull respect of the wise, and have taken these paines, heartily, for this onely end, that they may learne at length to cut their course, at this point, according to the two *poles* of motion, *safetie*, and a *faire haven*; A haven indeed (it is but one, and but one way to it) and truly called a *faire haven*; for it is as a faire
marke

to the Ministers.

mark in every mans eye, every man makes after it ; It is *everlasting happinesse*, their own, their Childes, for Parent and Childe would be happy together. I must take leave to stop here a little, & to complain a great deale, but in a very few words. " O that " Parents did cut their course accordingly " through the sea of this world ! But so they doe not, I know they doe not, and I cannot judge rashly when I behold the Childe. The very truth is, Parents are at this point, as one doth English it very fully, *heavenly wide*. And who will blame me *Toto caelo errant:* now, if being a little better acquainted in my compasse, and with the way, then the Parents (to whom I bend my speech) are; I call after them ; " turne, turn your course: " for, though this *haven* be faire in your " eye ; yet by the compasse you take, and " the course ye cut, ye will never attaine it, no, never.

Who will blame me for saying so ? But I lose my words, I speake to stopped eares ; They will not heare our words, so weake they are ; they die in our mouthes or in

***** 2

their

The Epistle

καὶ λόγος ἐκ αὐτῶν
δοξάζοντων ἑαυτοὺς.
Ἐκ τούτων.
Eurip. Hec. p. 10.
λογισμῶν.

their cares, and so vanish in the Ayer presently : As the Man is, such is his strength, and the strength of his words too. I will addresse my speech to *Mighty* men, and such are yee. Yee wrestle not with flesh and bloud (onely) but against principalities and powers, and strong *holds*. Yes, and with God too, else your *wrestling* were vaine. Ye are *Mighty-men* (through God), and as ye are, such is your strength, the strength of your words also : To you then I shall addresse mine, and, weake though they are, it is sufficient to me, that ye are strong. And while I shall speak unto you, this once, I heartily crave leave to borrow a little Time from your important businesse, (I cannot well say more important) while I give you my reason for so doing, not in the lump as before, but more particularly, Thus :

First, I consider Discipline is gone ; government (I goe no farther then the Parents house) hath given us the slip ; Obedience, that fundamentall vertue, is out of fashion ; will you blame me now that I
call

to the Ministers.

call after it, and call upon you to helpe
(for so I shall anon :) if ye helpe not, there
will be no helpe under the Sunne, though
I know it requires an *Almighty* hand to
turne this *Jordan* back; But ye are workers
together with God. It is said here, (and I
must needstell it you) "This is a Schoole
"businesse, and let the Schoole doe it. The
Schoole? The Parent commonly marres
the Childe before he puts him thither to
Making; he spoiles the work, before it
comes into the workmans hands. This
Nature is a tough and hard piece, even at
the first coming into the Parents hands,
much deformed and defaced, from what
it was once in its first Originall: And now
the Parent lets it alone, to lye in it's ruines,
which he thinks not of; Not that this new
frame, new though it be, quickly falls into
Decay, and will need reparation as pre-
sently: And though the Parent perceives it
at length, yet he thinks, The Master shall
repaire all decaies, for it belongs to his Of-
fice; so he thinks. But how vaine a thought
is this? If I were sure now that the Pa-

***** 3

rent

The Epistle

*In rostris alpi-
bus, &c.
Exercit. 6. 15.
bonum Phidiam.
Ibid.*

rent heard me, (I should spare your eares)
I would use an *ill-favoured* Similitude,
but very fitting for the Parents use. The
Beares whelpes, they say (but they say false-
ly, saith *Sealiger*, for his eyes told him the
contrary^a) comes from the old one in a
rude lumpe, and then she, like a curious
Limmer licks it into a proportion of parts,
so comely as we see it; And this she doth
presently, so soone as she can turne unto
it, for if she did foreslow that Time, she
might lick till her Tongue fell out of her
head, and her teeth after. Certaine it is,
though Similies doe not runne upon all
foure, yet we have a proportion here; Man,
though an excellent Creature, (if there be
an excellencie under the Sunne) yet comes
he into the world exceedingly defaced; it
is a piece of a *rock*, for thence he is hewen;
he is a verie bundle of Iniquitie; and now
the Parent must presently, presently, I doe
not double it for naught, he must present-
ly set about the *moulding* and fashioning
the *heart* of the Childe (too inward for his
handling, but he must doe as he can) as the
Mother

to the Ministers.

Mother doth the *moulding* the *head*; presently while it is tender. If this Naturall hardnesse be confirmed by custome, the Childe will quickly prove like the *Northern iron*, and the *Steele*, harder then ordinarie. The Childe was stiffe and hard, there was no meanes used to soften him, but meanes enough to make him more stout; now he must be *stout* and hard still, it is a necessitie². Now there is no *healing*: For Time was, when the Parent would have it so; Now perhaps he would have it otherwise, but cannot. Ye understand what I say, ye are Gods *husbandmen*, ye know the Nature of our Earth: ye are Gods *Builders* too, ye know what a frame ye have to doe with all: So doe we know too, no men better, if we can observe; We see clearely the *Ruines* of old *Adam* in the *young* Childe, and how we lie buried under that Rubish; Indeede we see it; And from this cleare sight we say and conclude, as ye will also; "That the Schoole cannot doe that, we were speaking of, and is charged upon it. It cannot? Why so? There is a stiffe and strong

² *Consuetudini
dum non resisti-
tur, fit necessitas.*

The Epistle

* The Parent
saith, *The Time*
is not yet, be-
cause the
Childe is
young, and
Tender : I say,
The Time is
now even the
Season, because
the Childe is
Tender.

^a Jer. 4. 3.
Clem. Alex.
Strom. 1. p. 203.

strong reason for it : Because the Parent hath not learnt (I know you have taught it often) what a prime businesse it is, *Well to Time the beginning* : To work upon his Childe, as he doth upon the earth, in the first *spring* (now me thinks he should understand me) when it is mellow and tender, and will take in the Plough^x : Should he neglect this season, while the Sun hath hardned the ground, Then the Plough could not Cast up the Earth, but the Earth the Plough, as the Husband-man knows very well (and ye the Lords Husband-men know it better, for ye *sow amongst thornes*, because the Plough hath not gone before, *breaking up the fallow-ground*^a) but I say, the Husband man knows this very well, therefore he will not neglect his season ; The Lord instruct him thereby, so to Husband his Childe too, the worst piece of Earth in the World, if it hath not good Tillage ; And the soonest over-runne with weeds, if not manured betimes, and in its season : And a Building it is too, which, though newly reared, presently falls to decayes,

to the Ministers.

caies, as is more fully spoken for the Parents instruction in a fitter place ^b.

^b Chap. Sect 5.

Vnder these borrowed Tearmes I have made it plaine, That the Schoole cannot doe that work before spoken of, though the Parent would give free leave: For the Childe is commonly stiffe and stubborne before he comes to the Schoole, because his Spring-season was neglected (and must be neglected yet a little longer, the Parent will have it so, if he be young and Tender.) Now the Schoole can doe no good, though the Parent should give the Master good leave, and joyne with him in the worke too: for the Earth, hard baked with the Sun, will cast up the Plough, as we heard before, and in that a great lesson. But yet I must tell you herewith (for I am resolved to trouble you, though it be as contrary to my disposition, as to manners, but there is a great reason, sith the point I am upon is fundamentall, to manners, I am sure; I think, to Colledge and Church both) I must, I say, tell you herewith, (a poore tale it will seeme) That the

The Epistle

Parent will not give free leave, nor joyne his hand to this work; nay, rather binde the hand of him, who stands bound to doe the work for him, if it be possible to be done; free leave, I say, he will not give; for, though I have served twenty one yeers in a Schoole, yet I am no free-man there, not free to doe that, which stands with right reason and true judgement to be done: or, if so I might doe, yet it would doe no good. Our actions (I speake as all Masters know, and would speake^c) are under the *jurisdiction*, and an *Arrest* from the Parents house. A great hinderance this, for if the Parent shall cast the least staine or blame upon the Masters government, and way of proceeding in a Childe hearing (marke this) he hinders his Childe thereby, he knows not how much. A Master may have many weakneses, may he hath out of doubt, and the Parent may understand, that so it is, no man better, nor more knowingly; and yet notwithstanding, he must seeme, before the Childe, confident of the Masters discretion;

^c Cum idem
sentiam quod
omnes, putate
me idem dicere
quod omnes.
Tacit. lib. 11.
cap. 2.

to the Ministers.

discretion; nay, shall I speak for my selfe this once, and bespeake the Parent for his great benefit? Why then, he must "*honour the Master before his Childe*. But so he will not doe, but the contrarie, he will crosse the Master in his proceeding, in his government; and so, (as ye know, one did with her web) he *unravels* at Night all the Masters work on the Day; he doth undoe what the Master hath done: so much doth the Parent by his words and practise hinder the Master and the good of his Childe, by crossing the Master in shew, but himselfe Indeed.

The Parents house that is it, and thence is that, which *hath letted, doth, and will let*, till it be removed; What it is, I have said, And I am glad I have said it; glad that I have so over-ruled my indisposition that way, To tell that, which hath been such a Burden to my minde, and so long, because so much crossing the Parents way, and ours also, to that end or *haven*, which is so full and *faire* to our eye. And this I say more; That if the Parent shall search into

The Epistle

these causes, and examine how corrupting they be, I shall have Abundant satisfaction, though they account me, as there is cause enough, *but a Foole in print*. For this is certaine, our Schooles will never be so much as in the way to doe good, till the Parents house be rectified, if we grant that, which all will grant, that have right reason, "That the chiefe lesson to be taught, "or learnt, *is obedience*. It is not so in common esteeme; This is the common question; "Doth my Childe learne well? Aske rather, "Doth he obey well, if he obeys "well, he learns I warrant you. Teach my Childe *Obedience*, you have taught it the maine thing^e; if not that, nothing, as we may know by the contrarie^f. He may be a *Smatterer* in the Tongues, in the Arts too, notwithstanding; but, if he hath not learn't *Obedience*, you have but made him, for all that, more the Childe of *Belial* then he was before; above all your Teaching, Teach *Obedience*. And that let the Schoole Teach, saith the Parent; and so let it, if it can, for it stands bound To it: but that the Schoole

*Que virtus
in creatura ra-
tionali nater
quodammodo est
omnium custod
virtutum. Aug.
de Civit. 14. 12.
1 Sam. 15.
12, 13.*

to the Ministers.

Scoole can never Teach, if the Parent hath not beene a leading hand thereunto, and continues the same hand, hand in hand still all along till the lesson be learnt; if the Parent hath not ordered the Child, the Schoole returnes him home at Night as it findes him in the Morning, disordered enough, a Childe of *Belial* that's certaine; he will cast off the yoake & wherevith he was not acquainted from his Childehood.

ὁ φέρει μὲν
ἀλγεῖ δὲ αὐχέν'
ἐν τιθεὶς ζυγόν
Eurip. Hec.
12.

So prevailing beginnings are, and so fundamentall to after-comfort. Parents say well, *To Schoole, To Schoole*; and they doe well to put the Childe thither; But Masters say, *the house, the house*, it will never be well till, *Reformation* begins there, and *Information* both.

You S^r. you I meane, who may challenge the first place for grave reasons, have spoken to that point so fully, that you can adde no more, and when it is fully learn't and practised in private (a thing you may hope for from the next Generation) we may see more fruite of your great labours in publique; Whatsoever good we observe

The Epistle

abroad, That had its originall (I speake of
a morall good) in the Parents house : And
what ever evill we see (which is a great
deale) in our streets, in our fieldes, yea and
in our Churches too, if we Track, if we
hound it (as a great Scholer phraseth it) we
shall finde it come forth at the little wic-
ket-doore, there it Kennels. The house is
the fountaine and spring of societie : As it
is, and is kept pure, so runnes the water :
As the Family is improved (for thence
Colonies are sent abroad) so it proves
with the *Parish*, with the *Church*, with the
Colledge, with the *Schoole*, with the *Ward*,
with the whole City. “ If I could (saith
“ *Chrysostome*) climbe up to some high
“ place, where I might behold all the Ge-
“ nerations of man upon earth ; And if I
“ had a voice, louder then *Stentors*^h was,
“ that could reach from one end of the
“ earth to the other, Then would I cry out
“ unto them in the words of the Prophet ;
“ *How long O ye Sonnes of Men, will ye love*
“ *vanity, and seeke after lies ! Exchanging*
“ *Heaven for earth ; Eternalls for Tempo-*
“ *ralls ;*

^h Hom. II. 5.

to the Ministers.

*“ralls; clothing your Bodies and pampering
“them, neglecting your precious Soules and
“starving them? how long? So the Father
speakes, where he Teacheth, how to or-
der the life according to true Rule, neare
the beginning. A Theame as necessary
now as then, and as sadly to be treated on,
for we seeme all eares abroad, but at home,
as if we had neither eies nor hands, to set
a little house in order; And yet, if that house
be out of order, nothing is in: There we
stick, as the Doctor, so the Master also, for
there the Childe receives his first Tincture
or dye; there the first impressions are laid,
and there are they seconded by rules and
examples both. The Parent is as the lead-
ing-hand, or fore-man in a Train; Now
our observation tels us, if there be a *stop be-
fore*, there will be a *stay behinde*: The
Fountaine is stopped, I assure you, sweete
waters cannot come forth; and hence it is
that our *Schooles* are so barren, nay, let me
tell you, your *Colleges* too, your *Churches*
also: And now I am at your *Churches*; I
will bottome the businesse and tell you
one*

The Epistle

one thing more (I hold my resolution, keep ye *patience* the while) it is the very ground and bottome of all. This it is.

Act. 10. 33.

Parents think when they have presented their Bodies in the Church before you, (you I say) they doe not think on *Cornelius* his words (for then how dreadfull would that place be?) before you, and commended their Childe to the Master in the Schoole, then they have discharged themselves full well; so they think, for they have charged the Church and Schoole with All. A conceit too grosse for confutation, but such a conceit there is: for certaine it is, That Parents deale no better with you in your Churches, then with us in our Schooles (give me leave to put you and us together, for though we stand at a great Distance in the *circumference*, yet we meet at a Point in the Center:) when they have committed their Childe to us, they have Done; and when they are set before you, and have heard your words (yours I say, for so they think) they have done too; when

to the Ministers.

when you have sowne amongst us (great reason now to change the person, for who amongst us heares your word, as the word that shall judge us) we receive it after our manner, and home we goe, not thinking that the *day* is the bodies *resting day*, but the soules *working-day*: We think of no worke now, for our work, we think, is done, now yours is; and whether we play, or whether we sleepe, what ever we doe, or whether we doe nothing, yet that seed will grow, as our corporall food will nourish, *we know not how*^k. So our thoughts^k Mark. 4. 27. befoole us, and in a point of the greatest concernment, for thus we *deceive our owne soules*; as if, where your work ends, ours did not begin, even at that very point of Time. This is the disease, an epidemicall Disease this, it spreads ouer Citie and Countrey, over all; so that all is like that *diseased-body*, from the sole of the foote, even unto the head, *there is no soundnesse in it*. Now we beseech you, contend with^l Esay 1. us at this point; A fundamentall point it is, in point of practise. The Childe is out
8 * of

The Epistle

of order ; it must be so, for the house is so ;
(if the Childe be neglected , the servant
much more) and so the house, because so
the Parent, the guide of the house ; If there
were any *Impression* of holinesse upon the
Parent, The Childe and servant might re-
ceive it quickly ; as when one *sheet* is set
exactly, a thousand receives the same
stampe, as exactly, and with great speed ;
A Parents example is very *pressing* upon
Childe and servant ; it hath the vertue of a
command^m, nay it is a *Compulsion* ;ⁿ (I would
Parents could mark that) We have not the
stampe of Grace upon us, no ; we are not
set right, as before the Lord in His Con-
gregation ; Therefore we walk not right
in our houses : Receiving no good from
you in your Churches , we can doe no
good at all in our Families. We must be
well ordered before we can set in order
ourselves, or others ; We must be first set
right, in the Church, I meane, before we
have the *stampe* upon us , in an ordinary
way ; and while the way to the Temple
lyeth open , and thole dores are not shut
upon

• Gen. 18. 19.
• Cui cor dicit
qui exemplo
Petri Judaiza-
bant. Galat. 2.
14. Beza.

to the Ministers.

upon us, as our hearts are to them; your seed is spilt amongst our thornes; why? because our *fallow earth*, now so hardned, doth cast-up the Plough, it will not enter.

So we have set this fault upon its bottome. The Church is neglected, The family must needs be so; our helpe and *healing* now (next to God) must come from you, for ye are (see your dignitie) *workers with Him*; And the Lord so work with you, that it may be said ye have *wrought with God this Day*^o, in repairing this old house, more decayed then your Churches. 1 Sam. x. 4. 5
And Blessed be God that you have any heart to this work, for it is the first work; (the rubbish must away first, then to building) and will yet put your shoulder to this dead burden; will yet still, (though still so resisted) put forth your hand for the plucking of this vaile off this false opinion, That this conceite, before mentioned, may not *carry* us, for then all will *miscarry*: Schoole, Colledge, Church, (I take them in the order they work in) your preaching will be in vaine; their hearing in vain; our

The Epistle

p Bish. And.
 Serm. second
 Edition p. 205.
va libi flumen
meris humani.
 ὡς ἡ τυρὴν-
 θεν τυρᾶντι-
 κόν, &c.
 Chrys. in
 Cor. cap. 2.
 Hom 7.

labours in vaine, and their hope in vaine. Yet I remember well the words of an exact Preacher in his Time. "What ye preach and faine would perswade, is one thing, and what ye are faine to beare with, is another. And woe to the strong current of corrupt custome, that hath taken such head, as, doe what ye can, and say what ye vwill, as mightie words as you can, yet it carrieth all headlong before it. But whatsoever ye beare with, this ye will Teach, The repaire and setting in order this house.

You, are as the former in yeers, (and you the next in degree) the most skilfull in our Schoole-points, of any I know, of your qualitie and at that distance from them: And as well exercised ye are too in home-government. Ye know vwell, so doe you and you, ye all know hovv the Church and Schoole, and house ansvver and hand forward each other, hovv they *helpe the Lord against the Mighty*. It is the Angels word, The Lord is helped vwhen the Minister helpes, and the Master helpes, but
 above

Judg. 5. 23.

to the Ministers.

above all vvhhen the Parent helpe; for if he helpe not, our *helpe* is in vaine; *helpe*, I say, to promote Gods glory in promoting the Childes good; The vway to make the Times better, as the the Childe may see them, vvhhen vve are covered vwith earth. We must all helpe here, lest we should seeme carelesse of the good estate of future Times, unto which, we knowv, we must transmit and commend over our dearest pledges. For Gods cause and the cause of soules ye will stand forth here, and put forth your strength Mightily to the helpe of the Lord at this point, and awaken the Parent and call him forth, so to doe, even to come forth to the *helpe of the Lord against the mighty*. There is a great dore opened, (so I may say) but there is a mightie *Adversary*, and he prevailes by no vway, so much, as by perswading us Parents, that, at this point, vve need give no helpe, none at all. Novv the Lord helpe, That all may joyne hands and hearts together, Minister, and Master, Parent, and All, Even as man and wife in an house, helpers both, if they

The Epistle

goe even, and as they were appointed, or, the greatest hinderance, if they goe apart and at jarre.

^b Terram jam
vileo.

Yee see now, vvhhat a *large Epistle* I have wrote unto you; large indeed, exceeding all bounds; and yet ye cannot say, as a *nauseous* reader sometime did, *now we spie land*. Ye doe not see the *land*^b yet, that is, as he meant, ye are not at the end. And thus I trouble you and my selfe, yet I hope not so, for it is my *Cost* and paines both, why should that trouble any, unlesse my selfe, and I am well contented with it.

I have lost many spirits, I am content to cast away a few words after, though naturally I am more sparing thereof, then of my purse. I cannot hold my peace (though naturally I have a facultie that way, no way commendable) and see the Childe perish. So he must, as sure as we live, if he goes on the course, the Parent leads him in. Faine I would be heard now at the last, towards the shutting up the *Schoole* and the *Day*; I have been long tugging at this dead work, twentie yeers and more,

to the Ministers.

more, and I finde, (certainly I doe, and beleeve me so, for my obleruation is not slight) I finde no motion, no stirring in it at all, unlesse like a *Wyar-Drawer*, backward; there is an holding back more and more, as things are worse & worse. Therefore I have addrested my words to you, that they may come to the Parents eares by way of rebound; yet that is not all the reason, more there is, which I would have you heare, and, because these are my last words, I pray you heare them out; and give me leave, keeping my distance, to tell you my jealousy, and the ground of it also, whereby ye may know it is more then a jealousy; this it is.

I doe more then doubt, that you, and you, you and every one of you, are (I will not say carried) but somewhat taken with the errour of common Parents; what is that? ye put, not all, as they doe, but too much upon the Schoole; ye may think the Schoole can doe that, which is not possible it should doe. So I think, and I will tell you why I think so, and not from
what

The Epistle

what I see, though that is the clearest evidence; but what I have heard againe and againe, this it is :

I have beene saluted many times, by some of your sacred order, and those very grave, learned and conscientious men, and this ever was their salutation, “God blesse your Schoole, Sr. as He doth
“the Plough; you break up the ground
“for us, else we should sow amongst
“thornes; you doe the great work, you
“lay the foundation stone, and we build
“after you. Good words these, and heated with a good zeale. My manner is, to heare and to say nothing; Not one word have I hitherto replied to that I have heard so often; something my Pen hath said a little before, if it was observed, and observed it should be, for it is as true as ever was the Oracle; and, with your leaves, I will adde a little more thereunto, and first to the blessing in the first place.

“Let that fall downe, O Lord, as dew
“upon the hearbs, and as the raine upon
“the mowne grasse, *prosper Thou the works*
“of

to the Ministers.

“of our hands upon us, O prosper thou our
“handy worke; Blesse, O Lord, the
“Schooles, where ever they are, how low
“so ever, and let it appeare, that even in
“small things there is a Blessing; let the
“passage from heaven to earth, from earth
“to heaven still lie open, denie not that in-
“fluence, but let Thy Blessing come: so
we say too, but we say also, *We doe not lay
the fomndation*; Noe? “That’s because ye
“will not; ye will not doe your work. So
it may be said, but that is not the right. We
cannot do it, though we should do our ut-
most; nor, indeed is it our work. It is the
Parents work, as sure as ever was the *Ora-
cle*, it is his; *he laies the foundation*, (ye will
remember I am upon a Morall point and
but low, but conducing to the highest
things, because so low) I say againe, *The
Parent layes the foundation*; now if this
foundation be wood, hay, stubble, nay worse
then so, very rubbish, which must be cast
out; that which is, Heterogenial, incon-
gruous, utterly inconsistent with the
building we should *edifie* and raise up; if

The Epistle

such the Parents foundation be, what would ye have us to doe? we must take heed how we build thereupon; That's true; but to overlay drosse with silver, is a vaine work. I will leave the figure and speak in a lower way; The Parent by his example (suppose it bad, so ye may, for so it is) hath laid a *command* upon his Childe, nay a *compulsion*, as was said: It is now so tyring a work, so vaine also, for a Master to contend against it, that he might as wel spend his Time in spetting against the vvinde, or throwing his Cap thitherward: Certaine it is, that it were better for the Master, (better, I say, if he account gaine, ease, favour, a better thing, and can be content to see the Childe perish, but cannot be *abased* to swallow and digest reproach, the inseperable adjunct or concomitant of faithfull endeavours) better I say, for such a *servant*, such we are, To sit still, and, with that *merry old man*^d, (who lived still in Court, and still in favour) "To cast his Armes with the streame, and
"so to goe down merrily vvith Winde and
"Tide

^a *Crispi jucunda
sinectus, &c.
Juven. Sat. 4.*

to the Ministers.

“Tide both; so he may doe, who vwill *winde it* with the Childe, for then he carrieth Childe and Parent both; upon the Rock indeed, but that is not discerned. These are no vaine vvords, but such as becometh to speak to you, even the vvords of *Truth* and *sobriety*, and I speak them in your eares for two reasons;

1. In way of caution; (for what's my desire, but that the Childe may prosper, and the Parent rejoyce, being a Debtor to both?) That, vvwhich ye must beware of, is; When ye have put your Childe to Schoole; I suppose ye are confident of the Masters discretion and can relie upon it, else why doe ye put him thither; But yet, though ye can so (I meane, relie upon the Master;) yet doe not abate one *Ace* of your Dutie, no not an *ace*, your charge is not the lesse, when you have charged the Schoole vvith your Childe; the burden perhaps may be a little abated, but your charge, your oversight in point of manners, the same still. Indeed, if the Master had the Childe day and night both, he might doe something

The Epistle

in the businesse, and ease you altogether; but where the Childe is now with the Parent, then with the Master, there the Master, though the most skilfull man at that point under the Sunne (suppose him so) yet doth he, but, as the Childe saith, *his part*; he doth but his owne vwork, and that is but the *halfe*; nay, let me tell you (I am jealous over you a little, because I honour you very much, and doe tender the Childe, no Parent more) The Master shall doe that halfe work (so skilfull and conscientious though he be, as supposed to be) but by *halves* neither, if the Parent doth not his *part*, I mean the other halfe, *exactly*, according to his *Rule*. And think ye of me, what ye please, for I know full well, it is the *Foole* that is so *confident*, yet so confident am I of what I say, that, I say againe, I have delivered an *Oracle*. The Parent is the Master-Workman still, his is the chiefe work, specially if he be a *Minister*; But *Minister* or no *Minister*, as it is in our common speech, yet the *Master-work-man* he is, and at this point, a *Minister*

to the Ministers.

ster too, for he layeth the foundation of Manners in his house, or should so doe, as sure as the Minister doth the foundation of Doctrine in the Church: and if the Parent and Master doe not now work together, as Fellow Ministers, what inequalitye soever in other cases, yet if not at this point, they work not together, they will be as those, we reade of, who *ploughed in two furrows*, what work they made, we know. And now I have spoken a great deale in one word, when I said *together*; for, how high soever ye are (ye are very high, according to the honour of the work, a most honourable vwork:) and how low soever we; yet in this work (an honourable work too, I think) we and Ye are fellows. Our neernesse now (in point of service) made me too familiar, for keeping a Congruitie according to my profession, I almost forgot manners: but no hurt is done. Ye must goe before, great reason, ye are the Leading hand, but certaine it is, ye and we must goe together: As the wheelles in *Ezechiels* vision (take heed

*Major è longior
quo reverentia.*

Tacit.

The Epistle

^c Tom. 5. Serm.

12.

^f Act. 3. 1.

ἐν εὐχῇ, ἐν
τραπέζῃ καὶ ἐν
βαδίσει καὶ ἐν
τοῖς ἄλλοις
ἔργοις.

οἱ σὺν οἱ οἱ
εἴργοι.

heed how ye move) *as ye move, so doe we* ;
or, as *Peter* and *Iohn* (for thereof *Chry-*
ostome ^e makes great use, so will I) we goe
together ^f ; To the Temple, *together* ; to
the Schoole, *together*, in all the employ-
ment, in all those places : In *prayer, toge-*
ther ; at the *Table, together* ; in the lessons
(I doe not think of Latine, Greek, nor He-
brew neither ; ye may, perhaps, trust the
Master therewith, and let him goe alone,
but in nothing else) In the Lessons *toge-*
ther ; In Admonitions, in Reproofes, in
Corrections, *together* ; I have said all in one
word, *together*. Tell me, I pray you, (I am
constrained here, for, though ye have not
forced me, the *parent* hath) *can* ye think
any man, though the ablest of men, able
to goe alone in this great work (such is the
breeding of a Childe) and to doe it alone ?
Ye have observed those great *pillars*, those
that *towred* so high heaven-ward, they
went *together* ; *Moses*, the meekest man on
earth, I think, the wisest and the Mightiest
also, had his *Aaron*, they went both *toge-*
ther ; If they could not goe alone, much
lesse

to the Ministers.

lesse can we, low-statured men, and weak men too, goe alone, and doe the work alone. No; We may speak till we spet out our Lungs; Work till we can work no more; till we *break* our selves in the work, as some have done, one I am sure (yet it is not considered, but let this be considered which I am speaking of, if not, we shall all *break*, *bodies*, *Spirits*, *hearts*, and all;) and thus we may all doe, even *break* our selves in the work and doe no good, but deceive you mightily in the End, if you and we doe not goe *together*, and work together, for here we are *fellows*, fellow-Workers. Ye see how I have ranked my selfe, It is that ye may rank me so too; ye shall not make me proud of it, but ye shall make me to doe you the more service, which, if I does, we must work *together*; ye and we; you and I still, *together*.

And novv that I consider howv low I am, and howv high ye, I begin to suspect my ovvne vvords, as if I had spoken them, not vvell considering my distance: But I consider againe, ye can take all things well,.

The Epistle

^s Levit. 11.
33. See Anfw.

^b Act. 20. 28.
ⁱ Tim. 3. 4.
and 4. 16.
Tit. 2. 7.

vvell, and with the *right hand*, for, certainly, so they are tendered. *Pillars* though ye are, and *mightie* men, so vve account you, and *faithfull* too, for so God accounted you, vwhen he put you into Office; and though so ye are, and more then men, yet men ye are, *earthen vessels* ^g, ye cannot be cleansed till you be *broken*; and therefore as men ye may be carried a little too farre with the errour of *Men*; ye may think of the Schoole above vwhat is meete; ye may put too much upon the Master, too little upon your selves; ye may abate an *Ace* at least of your care, because ye think the Master is *carefull* with *all his care*; that ye may doe, and yet notwithstanding, ye may (as certainly ye doe) knowv the Rule exactly, and so vvalk after it, according to the Apostles Method; ye may *over-see your selves* first, then *yours*; first, your *flock within* dores, then the *flock* without; first, your *owne house*, then the *house of God*. And I doubt not, but so ye doe; And all this ye may doe, and yet faile ye may in some point of Dutie: specially in so small a point

to the Ministers.

point as this (in account) so small now that it is scarcely visible, or within *eye-shot*, ye may faile at such a small point as this, and I may bid you beware, what ye doe, because I know very well, the point, though a **great** point, may be mistaken, because of the smalnesse in the common eie: And because also, it is a faire *White*, *haven* rather we tend too, *Comfort* here, *happinesse* hereafter; we cannot then be minded too often to keep our hand fast upon the *rudder*, and our eie fixt toward the *starre*, for many waies there are to misse, and but one direct Course; and ye may think we may goe *alone* sometime without you, and yet hit it or reach it well enough; but so it cannot be, we shall never reach it unlesse you and we goe *together*.

And therefore presuming the Truth of what was said, we should all say:

“ Lord, blesse the Parents house, blesse
“ that; That fits for the Schoole, prepares
“ for the Colledge, inables for the Church;
“ *breaks* up the ground, that the seede may
10 * “ fall

The Epistle

“fall in, and take roote; That laieth the
“very corner-stone, which holds up *Fa-*
“*milies, Schooles, Colledges, Churches,* all
“Societies in all Common-wealths; what
is that? A poore small disregarded thing,
quite over lookt by Parents, which we
call, *Obedience*; And the Parents house, is
the very *parent* and *wombe* where-out it Is-
sueth: If we see it not there, and stream-
ing forth thence, certainly we shall see it
no where, but the contrarie we shall see
every where, *rebellion*, and what that is,
we know; “Lord blesse the Parents
“house, blesse that, that the blessing of
“heaven being upon it, the Parent may
“*edifie*, and build up thither-ward.

And if this Parent be such an one, who
hath *tyvo* houses (I doe not meane a *Citie*
house, and a *Countrey* house, though he
must have more then two eies, vwho can
looke to both) committed to him, his *owne*
house and *Gods house*, (I put his *ovvne* first,
for in point of *care* and *cure* it hath the pri-
oritie) if such a *Father* he be, and such his
charge, then a Master-vyorkman he is, and
his

to the Ministers.

his work lieth in every mans house, and about the first work, the foundation too; and every eie is upon both his hands, and as he vvorketh with both, so doe they vvork too; if, I say, such a work-man he is, a Master-vvorkman; or to give him his ovvne Title, (for that other noteth but his skill, and preheminnence, this his excellencie, for it makes him a god upon earth, or, as was said of *Paul*, an *earthly Angel*, and an *heavenly man*^h) If he be, I say, by calling, an *holy one*ⁱ, then should we pray, “ Lord, drop down upon the head of this Parent, the oyle of Grace: drop, said I, “ nay drops will not serve the turn; *poure-* “ *out* the vvhole horne of oyle upon his “ head, that it may streame downe (a *streame* goes out of his house, vvith it both Citie and Countrey is watered) “ streame downe unto his very skirts, and “ then into the streets, that all may smell “ of the sweet savour of his *anointing*; that “ all may be quickned, refreshed, and in- “ abled to vvork *together*, and to runne in “ the vaies of holinesse, *together* still. Let

^h ἐπίγειος ἄγγελος καὶ ὕψιστος ἀνθρώπος. Ad pop. Hom. 76. α. ⁱ Deut. 33.8.

The Epistle

“the Blessing of *Abraham* be upon him,
“an abundant blessing, That he may with
“*Abraham* command, yea compell by his
“vvords, by his example both : of this
“*Levit*, let it be said, *He observed Thy*
“*word*, and kept *Thy* covenant; *He Taught*
“*Iacob Thy* judgement, and *Israel Thy* Law:
and then he cannot faile of the remain-
der of the Blessing; *Thou wilt*, O Lord,
Blesse his substance, and accept the work of
his hand; he shall see the Travell of his
soule too, and in the Day of the Lord, he
shall say; “Here am I, and the the Chil-
dren, Thou hast given me, They are my
* 2 Cor. 1. 14. *rejoycing* k, and I am *theirs* in that Day;
What a *rejoycing* will be here on all hands?
The Pastor did work, and the people did
work, both with both hands, and both
together; The Pastor must rejoyce, and the
people must rejoyce, with an exceeding
joy; the Pastor in them, and they in their
Pastor, all *together*: Ye will not think it
much now, That, concluding against the
common opinion, and presuming the
Truth thereof, I have put in a Caveat in
your

to the Ministers.

your behalfe lest ye should neglect something, or some time about the manuring the *little plant*, in whom the *old stock* looks to live againe here, and, with it hereafter, together with all the Trees of Righteousnesse, to flourish againe, and then to live for ever with the Lord.

2. That I doe also entreat, as before, your *Instruction* and *reproofe*, so now your *correction* with it too; the *Scripture*, ye are *mighty* in, is *profitable* for all, and we Pa-^{1 2 Tim. 3. 16.}rents need all, but *correction* most of all, more then our Children doe, that is certaine. The *Cynick* did not cast his Armes at randome, when he struck the Parent for the Childe's fault: And the *Lystrians* produced a grave reason, why they inacted, "That, if the Childe had committed a Capital offence, the Parent should be the Childe's Executioner. A grievous thing that, a very heart-break, a tearing of the bowels, for the Parent to turne the Childe off the Ladder, downe to the Deepe pit: But it did imply, "That Parents were the cause of their Childe's rebellion; They

The Epistle

left him loose, when time was to have kept him in, now their hearts should breake with their Childes neck, both *together*. Because they did not goe *together* once, in a way that tended to life and comfort, now both should break *together*, the Childe with paine, the Parent with sorrow, and that the greatest paine.

By a figure I have translated this to us Parents, even to us, for our case it is. We break our Childrens necks too, and our hearts with sorrow, that we doe, so bloudie we are to them, and to our soules. *We love our Childrens destruction*. O horrible! what a word is that? (will a Parent say) love my Childes destruction! yes, a Truth it is, for *Wisdome*, even *Truth* it selfe hath spoken it; *he that hates Me, loves death*¹; nay more, *destroyeth* his owne soule, he *loveth* his *owne destruction*: For, though *Death* under that Name and Notion is a most *unlovely* thing; and a man cannot endure the thought of *perishing for ever*; yet notwithstanding, if he goe crosse to the *waies of wisdome*, waies of pleasantnesse and life; and

¹ Prov. 8 36.
Perdit animam.

to the Ministers.

and will on in his *owne way*^m, after the ^m Acts 44. 16. pleasure of his owne eies, the way of *sinne* and *Death*; and his eare is stopt to instruction and correction, for on he will goe, that's his resolution; if so, then the resolution is peremptory too, *he is a foole*, registered so to be upon everlasting record, such an one, *Who loves death, who hates, yea destroys his owne soule.*

But experience shall speak to this, *which makes all wise, that observe it*: What *heart-breaks* doe we observe in Parents? what *neck-breaks* of Children? what sad complaints on all sides? as your eie and eare reports unto you, but specially then, when ye visit men *put in feare, appointed to die*: such I have visited too sometimes, and what was the complaint? A bitter lamentation, the same, which ye heare; "*Bloudy Parents, bloudy Masters*, such have ours beene to us, They gave us libertie, we took it, and now it is turned into the gall of Aspes! So Children complaine, So servants. What are the Parents complaints? such, if we could heare them, as if
the

The Epistle

the Executioners sword had pierced thorow, and thorow their owne *soules* also; so sadly they complaine; for, certaine it is, Childrens necks and Parents hearts break still together: Truly, Truly, I once visited a Man in such a case, *put in feare*, or rather in horreur; and I have put A *Mark* upon that once.

He had committed a bloody fact; he killed his owne Childe, his onely sonne, and for this, because the Childe asked the Father, *Bread*: It is true in the letter, The Childe asked the Father *Bread*, the Father gave the Childe a *stone*; News thereof spread quickly, and to me it came first, being the next Neighbour, and sent for; (It was in Kent twelve miles off, where God kept me when the great *Devourer* was abroad) that I am to tell you is the complaint I then heard, and this it was.

“I had a bloudie Master, Bloudie Parents too, when I was under their care,
“they had no care, but left me to runne
“at large, and so I did: When yeers came
“on, and cares upon me, like thornes in
“my

to the Ministers.

“ my head, then I workt hard, and still
“ workt, so that I never kept *holy-Day* in
“ all my life; (mark that :) when I sate at
“ Church, which was seldome, I sate as
“ *upon Thornes*, I could never abide to sit
“ out the houre, but out I went, and to
“ work I went, yet laboured in the fire;
“ for I could never free my selfe from this
“ sad thought, that, though I had enough
“ for present, yet *starve I must for want of*
“ *Bread*; and just when that sad thought
“ was more stirring within me, In came
“ my sweet Childe and asked for Bread,
&c. ye know the rest, the father gave him
a stone.

Omethinks, we should not heare of
our faults still, from men in such cases, *put*
in feare; I meane, we should not heare of
them at *Tyburne*, for then it is too late to
mend. I heare that there is a *Minister* ap-
pointed to visit men *appointed to die*; that's
well; But a *preventing justice* is the better
justice (we say,) so is a *preventing Mercy*,
if we may make comparison. It is good

The Epistle

for us that we heare of our faults and mend them too, before our Children come to Tyburne or Newgate, (thither-ward we are *marching furiously*, or to a worse prison) and when we come thither, vve are like to be *put in feare*, and where *feare* is, there is *torment*, so as then we can give no *certaine sound*; I mean, There is no trusting to what we say at such a Time; Though we may say very vvell, and promise very much. He thrust a great deale of good counsell into a little roome, Who bid his friend, "so live
"now, he was recovered and in health, as
"he promised to doe, when he was sick
"and put in feare"; but all was forgot. When we are troubled and in *feare*, vve are like troubled waters, vvhose myre and mud doth appeare, and is casting out; but vwhen vve are at peace, we commonly *settle againe* upon our *lees* and bottome, and our sedament or filthinesse is as grosse as before. I say, so it is commonly, there is no trusting to what vve say at such a Time.

We should learne, while Time is, what

• Plin. 7. Ep. 26.
Marti. 4. Epig.
84.

to the Ministers.

a mercy, a preventing-Mercy is : We should
heare in the place appointed for hearing :
“If we heare not, nor will be instructed
“there, then we must heare (saith Lu-
“ther^o) what at that other place the Exe-
“cutioner will say unto us. And Blessed
be God, Blessed for ever, That we have a
place appointed, where we are so vvell in-
structed; how we may avoid the snares be-
low, and escape that place of Torment.
But let me tell you my observation here
also, and then, I think, I have almost done.
I have beene an hearer now these twentie
yeers in this Citie, where I have heard ex-
cellent points treated on, excellently,
powerfully, even so many yeers. Here now
I must stop a little, or goe out of my way,
for sad and *dark* thoughts have taken hold
of me, and, which is no wonder, they are
made *dark* with *light*; Before I can tell you
vwhat I was speaking, I must make these
thoughts legible, and these they are.

I think now how exact the Apostle is in
his *Register*, “ This is the second Epistle I
have

^o Si gravaris
auscultare pa-
rentibus, esto
dicto audiens
carnifici : quod
si neque hoc
obedire sustines,
obediio.

Θανάτω παν-
δαμάτορι τῶν
κακῶν παιδῶν
διδασκαλίῳ.
Catachis.
Luth.

The Epistle

have wrote to you ; This is the third Time ; If I come I will not spare. The oftner, stil the more he puts upon the account. Can we think the servant to be exact, and the Master not so ? certainly, the servant was so by commision from his *Lord*, and knowing the *Terrour of the Lord*, therefore would he *perswade* men, to consider vvell what they had received, for according to their *Receits* must their account be. Howv will our reckoning rise now ? This is not the second or third yeere onely, though so many yeers continuing barren caused a curse, but (O that our *Earth, Earth, Earth*, could heare this, and that the sound hereof could sinke dovn into our eares !) but the eight-tenth yeer that the Lord came *seeking fruit* ; nay it is an hundred yeers and more, since our *light* began to breake through the thick cloud, but above fourescore yeers it is, since our *Iland* hath beene another *Goshen*, all light. And yet our houses (for we have vwork enough there) are dark still, and so sluttish, as if
we

to the Ministers.

vve had no light to cleanse them or our
selves by; We have beene so many yeers
sifted and *winnowed* by our *Ministers*, and
yet our chaffe vwill not away, with all their
winde; we may novv feare a *full winde*,
not to *fan*, nor to *cleanse* P. We have beene ^{p Jer. 4. 12.}
brayed as in a Morter, yet our folly will
not out; We have beene *hewne*, or, to keep
the *Metaphor*, vve have been even *thrashed*,
yet our husk sticks fast; vve may feare
now, that the Lord will Thrash us, and so
thrash us, that He will make us like the
Dust by *thrashing* q.

And this vve Parents may feare, and
feare no exception for fearing this; If vve
will consider our Lords vvords; *But the*
very haire of our head are all Numbred r. The ^{Mat. 10. 30.}
vvords doe import onely, the blessed *secu-*
ritie of a Righteous people; nothing shall
befall them, vvwhich is not ordered and
numbred out unto them, All for their Ad-
vantage and good in the End, though their
heads goe off and then their *haire* too s: But
vve may understand the words as we read
them, <sup>Si in tanta se-
curitate sint su-
perflua tua, &c.
Qui unum
Capillum capitis
non dimittit non
numeratum,
unum momen-
tum temporis
dimittet non
computatum?</sup>

The Epistle

them, properly, and then, vvithout any straying, this we may collect; If our *very baires*, and *all* our *baires* are numbred, then certainly our *very houres*, and *all* our *houres* too; And if so, then those more speciall houres, when some peculiar Deliverance was wrought for us, or some speciall mercy conveied unto us; those *very* houres, *all* those houres are numbred, certainly they are; Then our *Sermon-houres*, they are numbred; doubtlesse there is a strict *Register* kept of them; for at that Time, as I may say, The *Mynt* was going, when we should take our *stampe* of holinesse; At that time the *bellows* were working; but if the *Bellows* are burnt, as sometime the *Lord* complained, and our *Drosse* be still in, may we not feare at such a thought as this? may we not tremble at the beholding of such a *score*, or *hand-writing*? Certainly we have cause to feare, and tremble too; But the heart can quickly cast out this thought, and returne to its hardnesse, and there I am, for I was saying this;

So

to the Ministers.

So often have I heard you, yet have I not heard you pressing this point I am upon, so much, and so fully, as the weight and worth of the same doth require; much we may reade to great purpose touching it, but that is a *dead letter*, and we have *dead hearts*; it must be a quickning word which can awake us, and such I thinke, your words have not beene, at lest so quickning. The reason may be, because it is a low point, (it is indeed, for it goes to the foundation, but strengthen that and ye make all sure; recover the *root*, and you have hit the vway to revive the Branch) or it is possible your *word* might be quickning, and full of life, and I might not heare it; or, hearing, I might not heare, your word not sinking-downe into my eares. But if so, strike this *earth* againe, and againe, and againe; All this is but *thrice*, and ye must not hold back or stay there^t; (^vSons of Zer-^{2 King. 13.}
^{19.}
^v2 Sam. 3. 39. *viah* we are, too hard for you) if ye shall
strike

7

The Epistle

strike *five* or *six* times, it is possible, our Earth, hard and baked though it be, may give a little and relent: If not, and ye cannot break-in upon us, and breake-up our *earth*, then will ye *wear-away* in your work, and we *pine-away* in our finnes: But this is your comfort, ye have *magnified* your *Office*, and done your worke, and *your work is with your God*.

One thing remaines as a close to this point, which ye shall doe well to observe, otherwise ye will thinke, there is no need of your *correction*. Ye must not judge of us, as ye see us sitting in the Congregation before you, for there we sit prettie orderly and devout, when, in the meane Time, our Children are playing about your Churches, and our servants, perhaps, roaring in the fields; and we also, when we depart from your faces, can turne our backs upon your words too. And if we doe goe home, which is a doubt, we
doe

to the Ministers.

doe not *whette* your *word* upon our selves, or upon our Children, as the command and *word* is: Ye must take it for granted, that we are a *rebellious house*, and though ye seeke to *edifie*, and build us up, yet we build against you, and pluck dovvne vwith both hands; And know one thing more, then ye know all, touching this businesse.

We have two Ballances, though it is an *abomination*; one for the house of God, another for our owne house; if now ye will know our *weight*, ye must weigh us in our owne *ballance*, which we keepe at home with us, and then ye may be sure, ye shall know our weight to a graine, for this is to weigh us in the Ballance of the Sanctuary.

I have done, and ye will doe your work (for the Time is short) magnifying your Office; now the *Lord* work and be with you, ye *valiant* men.

The Epistle

Mark 9.21.

Deut. 33.6.
See M. Ans.

Quis artem
querit ubi affe-
ctus dominatur

I need not (I suppose) Apologize for any thing I have written : I know there is neither *Truth* wanting in it, nor *affection* : A Truth it is, That a *Spirit* of *Infirmities* hath taken ours of a *Childe*; and our charge it is, to doe our utmost for the casting of it out. My affection is towards the Child also, He that knows all things, knows that I love it, with what affection, I cannot tell, *The Lord knows*; (The heart deceives wonderfully here) but I thinke my hearts desire is, That the *Childe* may *live*, and not *die* : So there I am not wanting. But a fault there is, which ye will call too much ; And *Art*, had it not beene wanting, would have *pared* that off, and set the rest in better order ; I never considered till now, how soone words may slip out of place and so stand. But for this also, it is excuse enough to say, That my *spirit* was stirred : Indeed so it was, and *kindled* still it is, and though it be, yet break off from this point I can, and, having

to the Ministers.

ving presumed so farre, so I will. But this vve call an *end* properly, I called before, by a figure, the *Land*; And let me call it now a *faire haven*, which I shall shew so fully to your eie, that ye shall not repent of your paines and Travell in your vway, your *labour of love*, your *work of faith*, your *patience of hope*; this I shall doe before I end, but first I must shew you the reason of my dedication.

This is tendered to your hands, as if it would doe you service, but too lovly it is for that purpose; It is enough if it gives cleare evidence how much I tender the hopefull growth of yours (ye are all Parents here, and, if there be a yet more tender name, *Nurses*) vwho are yet under your care, *and ye are carefull with all your care*. But though this cannot further you, yet ye may further it in the maine scope and Intendment thereof, *The minding the Parent of his dutie*, and

The Epistle

so ye shall *edefie* the *Colledge*, *Church*, and *house* too ; or if not so, though I think the foundation is out of course, yet ye shall rectifie and set them in better order and repaire.

More specially This tells you, how much I honour you first, *A Minister indeed*, *Now the Aged* ; and how earnestly I desire, you may yet ride on with your double honour ; That is, That you may Continue yet longer to build Gods house, To doe *worthily in Ephratah*, and *besamous in Betlehem* ; that the lustre of your star may be yet brighter, and shine fuller in your eie, the darker your eie is ; and the weight of your crowne the more massie, (which you stretch after the more earnestly) the nearer you are to the putting of it on. And, to put you all together, This may tell you how much I honour you all, and everie one, that truely weigheth the Burden of his charge ; which I pray e-
very

to the Ministers.

very one may doe, then will ye all be
aboundant in the worke of the Lord, for as
much as all know that your labour is
not in vaine in the Lord. In vaine? More
is understood then spoken, much more;
Ye have followed the Lord *fully*; ye ^{Numb. 14.}
shall have a *full sight* of the *Land*, and ^{24.}
enjoy it too; yee shall enter into your
Masters joy: Ye cannot conceive, how
full that is, but it will fill all the cran-
nies of your precious soules so full, that
ye can receive no more: Ye have la-
boured *more abundantly*, ye shall have
a more *abundant recompence of reward*:
Ye have shined as *Lights* here below, ye
shall *shine* as the *firmament above*: ye
have preached Christ here, Christ True-
ly, Christ sincerely, onely Christ, and
the good things of Christ; ye shall be
with Christ hereafter, *Whose ye are*, and
Whom ye serve. This will content you,
I am sure: But ye shall have more then
this, more then ye can think of, more

The Epistle

then heart can conceive, yet *conceit* is of a large Capacitie, it can reach unto, and in a short Time, all the Glorie of all the Kindomes in the world ; and yet here *conceit* it straightned. For “ when He “ shall appeare, ye shall be like Him; Ye “ shal see Him as He is. Like Him! as He “ is ! ye cannot conceive the height and breadth of these words, I am sure. To be like the *firmament* in brightnesse supposeth an exceeding Glorie, but *to be like Him*, this exceedeth all conceit and expresseion ; though ye could stretch it like the heavens, or speak with the Tongues of Angels. To see him, *as He was*, vailed with flesh, and in forme of a servant, dwelling amongst us, was yet a *glorious vision* to them, who could look through that *vaile* by their *perspective*, whereby they could see a *far-off*, for, they beheld His glory as the glory of the *onely begotten Sonne of the Father* full of *grace* and Truth ; This as He *was*. But
to

to the Ministers.

to see *Him as He is*, is a vision so transcendently-glorious, that we cannot know it nor conceive of it, till that, which is *perfect*, is come: for then, that, which is *in part*, shall be done away; and then ye shall see, not, *as through a glasse*, darkly, but Face to Face: And then ye shall know, not as now, *in part*, but then even as ye *are known*: onely this ye know now, That such honour so super-superlative a weight of glorie, they shall pertake of, who turne *many to Righteousnesse*, They shall *Shine as the starres for ever and ever*: Ye see your *haven*, and a *faire haven it is*; ye will forget your labour now, all ye have, or may meet with in this *sea*^v; all your hazards, and the roaring waves. Methinkes I behold you advancing above all, or rather, breaking way through all thither-ward. Now the Good Lord prosper your voyage: Keepe you close to your *compasse*; hearten you in your

^v *Nihil tam fortiorum Capax quam Mare.*
Tacit.

The Epistle

your labours, (ye drive a rich and lure
Trade, all the Riches and glory of the
Land is yours) That, through Him, ye
may obtaine the end of your strife and
hope, The prayer of,

Your least acquaintance,

yet your fellow Servant,

EZEKIAS WOODWARD.



THE
PREFACE, SHEVING
the necessitie and worth of a
vertuous education, and may
serve as an introduction
to *Dutie.*



Ur great *Advancer* of Learning,
noteth an opinion of *Aristotle*,
which is this; ^a "That of those ^{a Lib. 7. p. 375.}
"things, which consist by na- ^{In English}
"ture, nothing can be changed ^{Book 2. p. 263.}
"by custome, using for exam-
"ple; That, if a stone be thrown
"up tenne thousand-times, it will not learne to
"ascend; and that by often seeing and hearing,
"we doe not see or heare the better.

That Noble *Scholler* noted this for a negligent
opinion, so he calls it (I know not why, because the
Philosopher doth instance in *Peremptory* nature) and
b he

^b Eccles. i. 15.
 Ἐκκατέρωθεν ἐξυλόν
 ἡ πύξ' ὁρᾷ.

^c 2 King. 19.
 14.
 " Pœnitendum
 mihi præcipis, sed
 talis sum ego
 miser, quod sen-
 tio me nolle
 neque posse;
 quare tuis pro-
 stratus pedibus,
 &c. Concio de
 pœnitent. Anno
 Dom. 1518.

he took pains to informe us touching the same; It is true, faith he, In things wherein nature is *Peremptory*; Man cannot make massie bodies to hang in the Aire like *Meteors*; he cannot make an Oxe to flye: That which is *crooked*, faith the wise man, *man cannot make straight*. There is a *Peremptory* bent of nature, which man cannot turne, no more then he can turne back a Spring-tide, or a Rushing winde; This is a worke for *Him*, and peculiar to *Him*, Who turned *Jordan back*; Who made the Iron Swimme; Makes the Clouds, those massie bodies, to hang in the Aire, as if they had no weight; Who makes Mountaines Vallies, and rough things even; Raifeth *children of stones* (stony hearts) and made *dry Bones* live. And the Parents worke, in this case, is to sit still (I meane not any slacking of their endeavour) that is, to goe into his closet, and spread this *Peremptory* bent of nature, he sees in his Childe, or not subdued in himselfe, as the King the Letter, *before the Lord*^c, and to say (it is *Luthers Counsell*) ^d "Here is an
 " Heart that *cannot* turn, that *will not* turne; turne
 " it, Lord, it is Thy Worke, Thine onely; Turne
 " it, as Thou didst the Rivers in the South. Thus
 where Nature is *Peremptory*; and what we are to do
 in that case: Nothing, but look up to *Him*, Who
 caused the Sunne to goe back, and so the shadow
 in the Diall.

" But it is otherwise in things wherein nature
 " admitteth a latitude; for we may see that a
 " straight glove will come more easily on with use;
 " And that a wand will, by use, bend otherwise
 " then

“then it grew ; and by use of the voice, we speak
 “lowder and stronger; and that by use of induring
 “heate and cold, we indure it the better^e. And <sup>e See a Trea-
 herein the God of Nature (Who onely can change tise of Use and
 Nature, and supply, what man cast away, and Custome. p. 26.
 is wanting) would have Man active and stirring, and 39. and
 and admits him as a fellow-worker with Him- 69.
 selfe.</sup>

By this I would gaine but thus much; That I
 might evince the necessitie of a vertuous educa-
 tion, and inhance the worth of the same; I meane,
 that we might set a price upon it, and no ordinary
 one neither. It were an easie taske here to enter
 into a common place, and to give a Laudative
 hereof, which would fill the margent and the lines.
 Sufficeth it to know, first, ^f That Nothing (after ^f Reade Hist. of
 Gods reserved power) doth so much set things in the World, first
 or out of *Square* and *Rule*, as education doth. Se- Book, 4. Chap.
 condly; That we have no other means to recover Sect. 11. p. 14.
 our sickly and crasie nature (I know my words are *Quint. de claris*
 too short, but I mean not in things that are high, *Orat.*
 concerning God, for in them she is not *sick* but *Isocrat. Areopag.*
dead) no other meanes to pull it out of the *Rubbish* 217. in fol.
 of *Adams* and of our *own Ruins*, and to smooth o-
 ver the face of it againe, beautifying the same and
 making it comely; no other means, I say, left us
 then to apply the *Georgicks* ^g of the minde; (as that ^g p. 236.
 Noble Scholler Phraseth it) he means the hus-
 bandry and Tillage thereof. The effects we see in
 the husbanding our grounds: and they are great
 and admirable. The good Tillage of the minde
 produceth as great effects, and concerneth man
 b 2 more,

more, as he thinks himselfe of more worth then a clod of earth. It hath such a forcible operation, as hardly any length of time or contention of labour can countervail it afterwards: we remember the old saying, the truth whereof is more ancient, then is the verse:

Ingenuas didicisse fideliter artes, &c.

This *Culture* and *manurance* of the minde, taketh away the wildnesse and barbarisme, and fiercenesse of mens mindes; it subdueth savage and unreclaimed desires; But then, as the great Scholler noteth also, The *accent* had need be upon *fideliter*^h; that is, The Culture and manurance of the minde must not be superficiall: We deale not so with our ground; but it must be laboured in faithfully, heartily, continually; so the husbandman doth in his ground; it findes him work all the yeer long. And he doth his work throughly; he doth not plant here a *spot*, and there a *plat* of ground; but he tills the ground all over, that what he can, and as the nature of the ground is capable, he may make all fruitfull. And so we must intend this businesse, as we would that thing, which concerns the *Parent* and the *Childe*, more then any thing in the world besides; yea, more then a World is worth; Being confident of this; “That all things by labour and
“industry may be made better then Nature produced them; And that God so ordained it, That
“the industry of man should concur in all things
“with the Works of Nature, both for the bringing
“of them to their perfection, and for the keeping
“of them therein, being brought unto itⁱ.

Having

h p 32.

See Dr. Hack.
Apol. lib. 2.
cap. 9. Sect. 3.
p. 143.

Having now concluded the worth of a vertuous education, and the necessitie of the same; it followes, That my own practise be somewhat answerable to the Rule: Therefore have I penned mine own Duty, with mine own hands; which may serve for a parent at large, to direct and teach him, his.

This I have digested into two parts, each entire of themselves; but yet as different in the subject matter, and manner of handling, as is the subject I would informe: In the first part, a Childe in its *minoritie* and younger yeers; the second, a Childe growne up: Both the one and the other, the subject of a Parents care, and charge, which in the *first part* is largely treated on with the manner or way, how he may discharge the same: The way is, to make the Childe know himselfe, then to know that, which may be known of God^k, which is manifest: ^{k Rom 119.} for God hath shewed it unto him, by that he sees and ^{to paxdy 78 02.} feeles of Him, so haply he may feele after Him, and finde Him^l.

^{l Acts 17.27.}

This then is my subject now, even *The good culture of the Childe*; an old Theame, whereto little that is new can be added either for forme or matter: Yet because it is a work daily repeated and of *Infinite* concernment to the Childe; And being a parent my selfe, I obtained of my selfe (naturally very indisposed to my pen) to set downe out of some continued experience and some conversation with Children, and Books concerning that Theame, what I thought pertinent to that businesse; *The furthering and improving that great worke.*

1.

What now remaines as an introduction thereto, I branch under these heads. First, making this my scope, (the good Culture of the Childe) and being to note some *wants* and *Deficiencies* therein, I shall first, briefly observe such defects as my riper yeers have discerned in my own *education*, the trayning up my younger yeers, which may be of some use to others for prevention. Secondly, I shall note a naturall defect, which troubled me very much; For I thought it the greatest crosse in the world, but it proved no small benefit. And this I must not passe over; because it will be of large use both to the Parent and the Childe; a good introduction to Duty unto both. Lastly, I shall set downe what perswaded me to put my hand to this work; and that will be of force to engage every Parent upon the same bounden Duty and service.

2.

3.

^m Non concedi-
tur simul amare
& sapere.

First then, (for so I make way unto it with some digression) I had naturally *Linguam impeditam*, a stammering tonge: my Mother, who could love her Childe, and yet be wise (two things, they say, incompatible^m, but she could do both, as all knew that knew her) was tender of me, and the more tender, the more my imperfection was. And such discretion she used in that case, as indeed she did in all points touching her Children; A true *Eunice*, though having five sonnes, She had not one *Timothy*; for instructions and prayers both, are too short for that worke; Such discretion, I say, she used towards me, that, had I found the same under those hands, whereto I was committed, I perswade my selfe I had every way thrived better then I did, and

and in point of pronounciation (a chiefe point in a Scholler) I had not found so great discouragement, as afterward I did.

I mention my *Mother* here, not my *Father*, because that *Stay* and *Staff*, the Lord took away from her *head*, & our *Tabernacle* in a needfull time, when I was little more then a yeer old, the youngest of nine, but one *was not*, and another there was, newly laide in the cradle: A sad stroke, and as sad a widow, A *Widow indeed*ⁿ; and that sufficeth for her *honour*. Then her charge was double, She was *Father* and *Mother* both, and so she discharged both parts, as that thereby she had *double honour*. No Children in that Countrey, of what ranke soever, did owe more to a Mother for her precepts, her prayers and her Practise, then we did (it is our engagement,) and no parent expected, and had a more honourable observance from her Children, then She had. Mothers may hold their Authoritie and maintaine the same, say what they will to the contrary; It is their fault, if they doe not maintaine their Right, and it will be their sorrow. She lived to see her Childrens Children, and a greater blessing then that too, *Peace upon Israel*, peace and truth all her dayes; And when her Day came, even her appointed Day, then was she taken away from *seeing the evill to come*; She died as She lived (I mention but the practice of her widowhood) like *Jacob*, blessing her children; so she fell asleepe, and was brought to the grave, that silent place, like a Sheafe of wheat to the barne, as full of graces, as of yeers.

ⁿ *Exac.*
1 Tim. 5. 5.
and vers. 3.

I have digressed a little here, but I could not remember a Mother, and such a Mother, barely so and no more.

1.

From under her gentle and wise government I was put to Schoole, to one of the best note in all that Countrey; I shall point to the wants there, which my riper yeers have noted in my education then, for so our Learned Interpreter, *Iunius*, hath done before me.

° *Prævo nostri
ævi more. Cent.
Misc. Epist. 87.
P. 494.*

¶ *Neque ulla
ætas minus fa-
tigatur. Quintil.
1. cap. 12.*

I spent fixe yeers and an halfe in the Grammer Schoole, trained up according to the *bad fashion* (for we say, as ° *Lipsius* saith) of most Teachers, then and now. The understanding of a Childe is left to its owne information; (which will be long first) and its memory is first dealt with, and Tasked; a burden though not so felt^p, yet a burden, and heavier then we would have to be imposed upon our selves, for we will understand first, and then commit to Memorie, which is the order of Nature: for in true order and place, the Memory comes the last of three; The understanding should be a leading hand to it, and the sense to the understanding; and then the Memory hath its due place, and will doe its due office, when first the sense and understanding have done theirs; such a reciprocation, reflux or mutuall working there is betwixt them if they worke in order. It requires speciall observation.

In all this time spent in Grammar (fixe yeers is a great length in our span) I know not which lost me most time, *feare* or *Play*. I know I played away much of the time (for all the sorrow) but, I know
also,

also, feare hindred me most, and cast me farthest back. I remember the noble Knights words in his feigned *Arcadia*, "His^d minde, saith he, was fixed ^{pag. 11.}
"upon another devotion, so he minded the speech
"no more then a Boy doth his lesson, when he
"hath leave to play.

Feare works the same effect that play doth. If the Master be as ready to smite, as he is to speake (as too many such there are) the Boyes minde is fixed upon another devotion, how he may save himselfe; his eye is upon the rod or hand, and all his observation is how he may award the blow. As for other observations, which his lesson would yeeld, they must stay a fitter season for admittance, when the *Master* and *Scholler* both are better fitted and tuned, the one to give, the other to take instruction. And let him, whom it doth concerne, well consider this: for it concerns him very much, and the Childe, whose good he would promote, as much and much more, whereof more in a fitter place, onely this I adde here.

A Boy will finde out many shifts; it is the Masters wisedome not to put the Childe to it, for it will shew its wit in nothing more, then to hurt it selfe; I know it, for I was witty enough that way, and so, amongst other defects, I made my tongue the more imperfect, which may teach the Master now to deale tenderly and gently with the Childe upon point of instruction.

A Master must maintaine an *awefulnesse* in the Childe, else little will be done; and he must be as carefull to suppress *feare*, and the working of it,
c specially

Wisd. 17. 12.

Reclē vocatur
castigatio disci-
plina quā de-
linquens una
dolet & discit.

Bright Rev. 3.

19.

Dionysio dilecto
filio misso ad
studendum, pro
eo, quod alii
vulgō inscribunt
studenti. Vita
Junii præfix.
Oper. Theol.

specially then, when he would give instruction, else no good will be done; We may note what Wisdome saith, certainly it holds true in so tender yeers; *feare¹ betrayeth the succours, which reason offereth.* If the Childe deserve to smart, let it smart afterwards when the lesson is done; And then neither will it be *Discipline²*, unlesse as it smarts from the rod, so it learns by it also. Hence Teachers may learne a principall lesson, in due observation whereof they may helpe many defects, as, in the neglect of the same, they may cause not a few, and such, perhaps, as after time cannot helpe nor redresse. And so I have observed two maine defects in the *Grammar Schoole*, one in point of *Instruction*, the other in point of *Correction*. I will observe no more, for present, there (for it will fall in my way againe in a fitter place) but that from thence I was sent to the *Vniversitie* soon enough and raw enough: So my Master advised, and then my Mother was perswaded, for he was counted an Oracle. It remembers me how *Iunius* his Grandfather did sometimes indorse his letter to his sonne, who, he thought, at that time, might have spent his time to better purpose; To *Dionysius my beloved sonne sent to study.* And to study I was sent also, as a means tending to a farther end, which failed, and though little I did, yet I late at it; what awed me so (for there was a providence in it) I shall tell anon. And such was the good providence also, I was disposed to a *Tutor*, the ablest amongst many, and most conscientious of his duty, and as skilfull to teach his Schollers theirs. Touching some Tu-
tors,

tors, and their proceeding with their Pupils then and now (if according to the old and most ordinary fashion) as I think it not a patterne for imitation, so I know it to be above my Censure.

I shall note a Defect which I may be bold to censure; A fundamentall one it is, yet not so properly mine, as that it is not common to the most, now, as it was then, sent to the Colledge as I was, before I was fitted. There we shall finde helps from other Arts which will give *Forme* to *Matter*; But if we want *Matter*, what should we do with our *Forme*?

I was put to Logick and Rhetorick before I was prepared or fitted for either. " Those grave Sci-
" ences, (as the Noble Scholler^usaith) the one for ^{u 2 Book. 99.}
" judgement, the other for ornament, doe sup- ^{lat. pag. 75.}
" pose the Learner ripe for both; else it is, as if
" one should learne to weigh, or measure, or to
" paint the winde. Those Arts are the rules and
" Directions how to set forth and dispose Matter:
" And if the minde be empty and unfraught there-
" of; if it hath not gathered that, which *Cicero* cal-
" leth *Sylva & supellex*, stufte and variety to begin
" with those Arts, it doth work but this effect;
" That the wisdom of those Arts, which is great
" and Universall, will be made almost contem-
" ptible, and degenerate into Childish Sophistry.
So said that noble Scholler, who hath not a word too light.

But empty, and unfraught though I was, yet to these *Arts* I was put, and my benefit there-from was answerable; so little, as that I shall never re-

cover those Defects. For Defects, which grow up with us in youth, are as hardly amended in after time, as the error in the first concoction is corrected in the Second. And yet, if I should say, that many were then, and now are, sent to the Univerſitie more empty and unfraught then I was, I ſhould ſay but the truth.

Read the L.
Cokes adviſe
before his ſe-
cond part of
Reports, which
he borrows
(part of it) out
of Sen. ep. 108.

* pag. 222.

I did not caſt away my howers there, though for want of good order and method in my ſtudies, I ſpent not my time there to much purpoſe. I fleet- ed and flutter'd from book to book, variously taſt- ing off many, but digeſting none; ſome rude no- tions I had of the Arts; but was not acquainted at all with the *bodies* of *Diſciplines*. I gathered ſome ends together, ſo as that my collections that way, and proviſion of learning was (as our *Advancer** compareth it) like a *Frippers* or *Brokers* ſhop, that hath ends of every thing, but nothing of worth. I have noted this alſo as my owne *Deficiency*, for ſo it was; more there are, who proceed as in orderly as I did, and that they may be better adviſed and di- rected, I have noted it; A defect they ſhall finde it, and no ordinary one.

The next defect I ſhall note, (for there is uſe in it alſo) is this; I loſt the fruit of diſputation quite; The benefit whereof is no little to a Boy, if he be not (through the default of the Moderator) a right Sophiſter, contending about Goats haire, which is Childiſh Sophiſtry, a vaine jangling about no- thing; and of nothing comes nothing: or if they contend not with blows, and bad language, I mean, as once it was with hard iron, in ſtead of ſolid ar- guments.

guments. Let the folly and abuses hereof be prevented by the wise over-sight of the Governours, so shall the dispute be wisely carried, and then, assuredly much Advantage shall accrew thereby, both to them that dispute, and them that heare. I durst not put my selfe forth therein, for then my tongue was very imperfect, when I was not ready, in what I was to speak, as in Disputations I could not be: but in other exercises, Declamations, and the like, I was best, because most exercised therein, and those I had so perfect, that I could see my selfe speake.

Another defect there was, and deserveth Censure; I charged my paper book with many notes, my memory with few, or none at all; & had I gone on so, The Scholler had lost, if not quite his *Treasurer*; yet he had put it out of office; "The most faithfull Servant in the world, if it be called to an account constantly, if not, the very worst, a very Slug^a. Let there be a Recognition of what we heare or reade, a chewing of it againe (for, as conference with others is the life of studie; so meditation is the life of reading) then we may book it (we may and must take some briefe heads of it at first^b) but charge the *memory* rather then the book, Call it to an account; so may a man prove as famous for memory as our *Iewell*^c was, who had the Art indeed; or if not so, (for that was extraordinary) and there is a different strength of memory, as of other faculties (not in all alike) yet this recalling of things and charging of memory, so as it

^a Nihil equè vel augetur curâ, vel negligentia intercidit.

Quintil. l. 1. 11. cap. 2.

^b Certissimum est quod in librum refertur, fidelissimum adiutorium memorie, cum id quod sola recollectione nitatur, facile possit dimentitate temporis, vel penitus extinguï, vel saltem corrumpi.

Bright in Revel. cap. 5.

I allow not of those who make memory their store-house, for at their greatest need, they shall want of their store.

L. Coke. ep. 1. before his 11. ff part.

may^c Read his life.

^a Si quis unam
maximamque
a me artem me-
morie querat,
exercitatio est, &
labor, Quintil.
ibid.

may be *par oneri* not overcharged, will prove a sure Art, and most usefull ^d.

I could give here a full *Tale* of my *Defects*, for I know many, and I could censure them too, *none better*; but I shall reserve them for a fitter time and place; these are fittest for publike, and serve best to correct others: for from these I had most disadvantage, as others shall finde also, though yet they discern it as little, as once I did.

11.

Another *defect* I had, nay I have, and that was naturall, as hath been said; It deserves pardon from all but my selfe, but I must not pardon my selfe; because I troubled and disquieted my selfe most about that, which I finde now did work unto me the most good; therefore I shall stay a little upon it, and then give some lessons from thence which may teach others very much, the onely reason why I could not passe it over.

I must speake it, because I conceive there is much use of it: I disquieted my selfe about my imperfection in speech very much, so much, as more cannot well be imagined; and all that, *But a disquieting in vaine*. But yet this good was in it; The *Sovre* yeelded me this *Sweet*: It kept me close within, when others were without, perhaps merrier, but not so well imployed. It made me look up the oftner unto Him (for I saw I had need of Him) Who made mans Mouth^e, the Dumbe and Deafe, &c. The very thought of my Infirmitie kept me low, every way low, in my thoughts also; it kept me from aspiring, and it was well so, else I
had

Exod. 4. 11.

had been perking too high; I had stretched ^f and ^f *intentered* my selfe beyond my Scantling and proportion. Affuredly, I could not have wanted this *defect*; but it was long before I thought so, long before I could cast Anchor upwards; I had first tempted God *ten times*, saying, *Can God provide in such a wildernesse?* I almost sunck down under that thought, so heavie it was: for thus I thought.

I was now a Scholler, intended for one; Sixe yeers and more were spent in the Colledge; my speech little mended: I must bend to some course; I must not be as one that follows crows^s with a pot-gun, or that shoots at Rovers; I must tend to some marke: What may that be? A Divine, Lawyer, or Physician? I was designed for the first, but too soon, as others are, that was the great error. A Lawyer? his knowledge is most excellent, I speak of humane; and a right true Lawyer is a right honest man, as a great Sage ^h of the law Reports it, and he hath good law & reason for it both. But a Lawyer sells his ⁱ words, and they are his currant money; I knew mine could finde no quick market. I was fitter for the last of the three, for a sick man likes a filent Physician, who hath skill to cure him, not words to weary him; he is in paine, words put him to more paine. The truth is, I could thinke upon no course, but either to *digge* or to *begge*, so I resolved on that, which had most labour and least shame, to labour with my hands; but that should be in a strange land; and thither I went twice, wherein, though I laboured not with the hand, yet I was fed. All this while, God took a gracious way with

^f *intenteris* ^{iv.}
² Cor. 10. 14.

^s *An passim sequeris Corvos*
et sicut lutea vita sine proposito lan-
quida & vaga est.

Ignoranti quem portum petat nullus secundus est ventus.

^h L. Coke secund epist.
ⁱ *Causidicus vendere verba solet.*
Owen. pag. 15, l. 22.

with me, if I could have seen it : even to make me nothing, and to make me know it ; but that is a mighty work for an Almighty hand ; and I was framing to it, for I looked upon my selfe, as upon the most helplesse fellow in the world ; My Tongue, I thought, was as the *Rudder* to the *Ship*, which must bring in and carry out all my Commodities, and that was broken. So I lay like a Ship, that had neither Winde nor Tyde ; *Sedit dum metuatur ne non succedat*. I fate still, because I thought it to no purpose to goe forward. How much of my precious sand runne out, while my thoughts were troubled about nothing, or that, which was quite out of my reach ! how was I tossed, like a Ship, in a Storme of my own raising ! and (as *Seneca* saith) though tossed much, I failed nothing : my feare of successe was the *Remora*, and hinderance to stay and slugge the Ship from further sailing : it was the great *Arrest* and *prejudice* of further progresse or discovery. So while I was seeking my selfe (the great sinne of the World, selfe-seeking) I lost my selfe ; and when I would guide my own steps, I fell into a *Maze*, whence I could finde no issue ; and for *provision* I thought it unpossibile, when I thought on my *Wildernesse*, and I could not but thinke of it, for in a *wildernesse* I was.

While I was thus moyling, and troubling my selfe about Gods Charge (so it was) how I should be fed to morrow, and clothed to morrow, that had sufficient for the day ; The Lord beheld the wrigling of the worme, and forbare to crush it, notwithstanding my *intermedling* with *His charge* (which

(which is to keep and feed his people) and the neglect of my owne, which is to give all faithfull diligence; And so, as in Pauls passage, He brake the Ship, yet brought safe to land; He crossed my friends designs, and dashed all our projects, and placed me in such a calling, and in that place, which was least thought of. And in all this, there was nothing but Grace and goodnesse; A gracious hand, a good providence, and now I can track it.

That very instrument hath brought in a competency, which I thought impossible to be; And in such a place hath God provided for me, that is of the best note; whereas, if I could have found the way, I would have crept into a mouse-hole.

That is a happy Infirmitie, which makes a man stick and cleave to God; that depresseth man, no matter how low, so it advanceth God: An happy weaknesse that makes the creature *lean*, cling, and rowle it selfe upon Him, in Whom is *everlasting strength*. There cannot be so much want in Man, as there is helpe in God; and helpe He will, if we can depend and waite upon him; And in the conclusion we shall see and say, *He hath done all things well*^k. We may reade an observable answer, from a grieved mother, to the demand of a Prophet: It went very ill with her (so to sense,) and with her husband too, for God had taken away their deare and onely childe, his breath was newly departed, and then the father and mother both were fadded to the heart, we may be sure. And yet when the question was, *is it well with thee? with thy husband? with thy childe?* She answered,

^k Mark 7.37. When we know the power and wisdom of our Physician, we doubt not of his prescriptions. *is ὁ θεὸς τοῦ ἐμῆς χα- 107, &c.* Chrys. in Gen. Cap. 17. Hom. 40. w.

¹ 2 King. 4. 26. *it is well*¹: *Well* indeed, which God doth; For as He made all things *very good* at the first; so what He doth is *very good still*. And therefore, though it be not *well* (to sense) neither with the Father, nor with the Mother, nor with the Childe, yet (to Faith) it is *well*, for God hath done it, and he doth all things *well*: And if parents and children can waite in silence and expect with patience, they shall say, *it is very well*, and now they shall say as the Mother said, *it shall be well*. I speake not this, as if so I had done, so depended, so waited; it is my shame, that I have profited so little by so fit a correction. But therefore I speake it, that we may learne under any affliction whatsoever, To waite without wearinesse; And the more weary and weake we are, the faster to cling to The *Almighty*: For weaknesse with such a support, shall doe and suffer great things, things beyond expression or imagination¹: Of such consequence it is; To be Nothing in our selves, All in God; To feele our owne weaknesse, and in sense thereof to *lean* the more strongly upon the *Beloved*. The instructions, I would give from hence, seasonable for a parent, and as usefull for a Childe, are these; First, Let the parent give the Childe his breeding; what ever imperfection lyeth upon it, yet let the Childe be taught, what it is any way Capable of. Capable, will the Parent say, what can a poore weake stammering child be taught, or what can he doe with his teaching? This is the common *Accent*, which Parents put upon their childrens defects; The childe is *wanting*, the parent will make him *more wanting*;

verse 23.

1 αὐτὸς ὁ πατήρ
καὶ ὁ υἱός, &c.

Abimelech said
well to Isaac,
Thou art much
mightier then
we, he was in-
deed, and
needs he must
be so, for an
Almighty Hand
went along
with Isaac,
hand in hand,
in all things,
in all places.

Nothing is of
more power
then he is, who
is assisted from
above: as

Nothing is
weaker then is
he who is for-
saken of that

Almighty
helpe: *Chrysost.*
in Gen. 26. 16.

Hom. 52.

Can. 8. 5.

wanting; and he will busie, and vexe himselfe about *Gods charge*; and in the meane time neglect his *owne*. Let the Parent doe the work of the day upon the day, and leave the morrow to God; And let him doe it cheerefully and in hope. *Camera-rius*^m tels of one, who did write with his feete very^m *cap. 37.* exactly, and made his Pen without his hands, for he had no Armes. He tels us also, in the same Chapter, of two, a *brother* and a *sister*, both *deafe* and *dumbe*, but strange things of both: They could heare with their eyes, and speake with their hands: So sollicitous (saith my Authourⁿ) Nature is to re-ⁿ *Adeo Natura,* compence and make up what is wanting, restoring ^{veluti fidelis} that to one sense, which it took away from the o-^{mater, compen-} ther: And we know many, who have learned ^{sando sollicita,} without their eyes, and have proved no ordinary ^{&c. quod enim} Proficients, not in the *Arts* onely, but in the *tongues* ^{in aliquibus sen-} also, wherein the least jot or tittle must be taken ^{sibus adimit, in} notice of. The *ear* is that great Instrument of ^{aliis restituit.} knowledge. A Parent knows not, whither that ^{Ibid.} qualitie, which is easily taught, may bring the Childe: *David's Harpe* set him before his King; And we know of what use ordinary qualities have beene to great Schollars, they have supplied their necessities, when the Book could not: So *Ramus* tels us, so *Alsted*. I have heard a Parent say upon observation of some defects in his Childe (where- of many times the Parent is the worst judge) that his Childe is fit for nothing; for nothing? "Then "make him a *Parson* or a *Vicar*, he is not so wating, "but you may make him either the one or both. This was the old conceit, and I doubt it is not old

° *Nemo reperitur qui sit studio nihil consecutus.*
Quint. I. I.

° *Natura servus ad servam natus.*

enough to die. But we must be serious, speaking the words of *truth* and *sobriety*. If the Childe be so *deficient*, as the Parent thinks him, fit for nothing, then the rather give him *Instruction*; Certainly that will make it good for something. If the Childe be not monstrously *deficient*, and Gods Image doubly defaced in it (whereat, and in which glasse, the Parent may behold himselfe, and be greatly humbled at the sight) some instruction may fit its capacitie, and fit it for some employment in afterwards. I know well there are some, whom *nature* and *parts* have fixed in a lower Sphere, as incapable of rising higher, or being greater, as the earth is of becoming a Star in Heaven. But ° yet, where a Parent sees all this wanting, he must not be so farre wanting to the Childe, that he suffers Breeding to be wanting to it also: For if so, this will fall out; That the Childe, who could not, for the lownesse of Parts, be framed to doe much good service, will frame it selfe to doe none at all, but the contrary, much hurt; as we see in experience. Suppose then, for so we may, that a Childe be framed by nature, and for Parts but to drive the Cart, or hold the Plough^p; why yet if he be fit for either of these two employments, (Servill we call them) before he had strength for that labour, in that *emptie space* of Time before (for so the Parent makes it) which lyeth betwixt 6. yeers and 13. which runs forth like *water*, whereof is no use, *to waste*, the Childe might have been fitted, by good culture and Tillage, to have known the nature of the worke he should afterwards be

be set about, which yeelds many excellent instructions, no profession more then Husbandry doth, this working in the Earth; It is an ancient, & it was an *honourable*^a profession also; (though now Cooks are in more esteeme¹) and the Lord condescended to the capacitie of none more, then to the capacitie of the Husbandmen, which sets much upon their score; But for want, not of nature, or parts, but of this culture¹ of the minde, which should fill up the *empty space* of time before mentioned, and the minde too, your Husbandmen, many, or the most of them, understand no more concerning the lessons, which the *holding* of the Plough, the *tearing* up of the ground, the *casting* in of the seed, the *dying* in the earth, the *growing* of the same, the *cutting*, the *gathering*, the *housing* and *threshing* thereof; no more doe they understand of all these things, or of the lessons there-from, then their Oxe or Horse doth, whom they follow. And all this, for want of this *culture* of the minde, the season being neglected, because the Childe was designed for the field. For my part had I a Childe to designe thither, to the Plough I meane, or to the *Sea*, or to some lesse stirring trade (in all these cases or courses of life, learning is neglected, as a thing of no use) I should as faithfully (for it were my duty) bestow upon him the culture and manurance of his minde first, and as readily I should doe it, and I should thinke to very good ends, as another Parent would doe, that had designed his to the Colledge.

^a Plin. nar. Hist. lib. 18. 3.
Dr. Hack. Apol. B. 3. sect. 3.
ἡ πολυπραγμοσύνη
μαθηταὶ γεωργῶν.
Clem. Alex. paed. 2. 1 p. 106.
¹ Manifestum est non naturam, sed curam defecisse.
Quint. 1. 1.

The purpose then I tend unto, and that I would

τὸ ῥῶσι, μαθήσει
δὲ ἡ καλὴ καὶ
δὲ γίνεται, &c.

Clem. Alex. stro.

1. p. 209.

Children, who
have beene no
way apt by
Nature, have
been made
Apt by educa-
tion. And they
who have
been very Apt
by Nature, to
good, have
proved very
bad, by neglect
and carelesnes.

Translated
out of the
same Author,
the following
page. 210.

conclude from hence, is, but this, *What ever is wanting to the Childe, Let not education or instruction be Wanting*. Fill up this emptie space, which commonly Parents make so, with some seasonable instructions: And the more unfit and unapt the Child is, the more the Parents care and paines must be. Nor must the Parent be hartlesse in the businesse, but, as the Husbandman, (their work is like, sometime they meete with hard and stony places, which by good culture they make fruitfull) he must *labour in hope*. And how unserviceable soever the Childe seeme to be, yet He, that had need of an Ass, can make use of him; whereto, though the Parent cannot designe him, yet his Lord can. I remember that Noble Schollar *Mornew* tells us, That his Maide, would sweepe out of his study, and into the Dust-basket, such little pieces, as he could make very good use of, and could not spare; so by his appointment, in She brought them againe; wherein he taught both the Maide and us not to despise *Small things*: there may be, for ought we know, a blessing in them; nor neglect the poorest, weakest creatures; What know we, what the *Great God intends them for*. Let the Parent doe his Duty: He shall finde great satisfaction therein, in giving his *utmost care and paines*. A Pilot (saith *Quintil.*) hath a satisfying plea, though his ship miscarry, that he was watchfull at the Sterne, and imployed his best care and skill there: If Parts be wanting and Grace too (a Commodity the Parent cannot *store* in the Childe, yet he must be *lading* it as he can) yet the Parent hath

hath this comfort, in case of miscarriage, That he he hath *steered* his course according to the Rules of Right Reason, and by the Compasse of Gods Word.

In case of defects and wants in the Childe; we must learne submission to Him that made it so: We must not strive with our Maker. Let the *Pot-sheerd* strive with the *Potsheards* of the earth. What weaknesse or imperfection there is, we must think it good, because the Lord sees it best. As we must not question His power, no not in a wildernesse, so not His worke, because, if it be deformed, sinne hath done it. The work must not say to the workman, why hast thou made me so? God made us well, we unmade our selves. Sinne causeth this double decay of Gods Image, on us.

We may note this with it; That a good man may have a bad house, yet the man never the worse: And a good wit, and a good minde both (though it is none of the best signes^u) may have a bad dwelling: And if so, we must comfort our selves in this; That God can supply the want of eyes, hands, feet; He can give some inward speciall gift, which will countervaile that want, whatever it be: The want of the outward-eye shall intend the minde, perhaps further the inward and more noble light; and so in the rest. It may be also, if those had beene open, they had been guides to much evill, and the hands as active that way, and the feete as swift, which now are maimed or imperfect.

^v *Natura ubi peccat in uno, periclitatur in altero.*

And as we must learne to submit unto Him, not questioning

questioning His worke ; so also to depend upon Him , not questioning His power ; no, not in a *wilderneffe*. An happy weaknesse , as before was said, that puts us off from our owne bottome, and rooteth us on God, Who can provide there and then , when man is at a stand. The *lesse* likelihood in the creature , the *greater* should be the creatures trust. The Lord many times crosseth the streame and course of meanes, to shew his own Sovereignty, and to exercise our dependance. He setteth aside more likely and able meanes , and blesteth weake meanes to great purpose. Things or instruments , by which God will worke , may have very meane appearance, as worthlesse they may be in shew, as a *dry* ^y *stick*, an *Oxes* ^z *goad*, or the *jaw-bone* ^a of an *Ass*, yet of singular efficacy, when God will be pleased to work by them , Who (as one saith ^b) doth hang the greatest weights upon the smallest wyars : which may teach us a patient submission unto Him , and a quiet dependance on Him. The summe is, and our lesson ; If the Childe have great parts (signes thereof there may be) be greatly thankfull ; but boast not of thy selfe, nor Childe, as many doe (a commoditie quickly changed, as a forward Spring is quickly blasted.) If the Childe have weake parts, be thankfull too, and rest content ; Crave wisdom the rather to improve them, to make them stronger, as too few doe ; but so we should doe, and it is all we can doe, when we have *spread* our selves and our Childe, as the King the letter, *before the Lord*.

3. The Parent must forbear, and forbid all reproachfull

^y Exod. 7. 17.

^z Judg. 15. 16.

^a Judg. 3. 31.

^b *Maxima e
minimis suspen-
dens.* Alv. 132.
& 112.

proachfull scorning words ; they are too ordinary from Masters, servants and others, yea and from Parents too, in case the Childe have any noted imperfection, or uncomelineffe. There must be great care taken here. Vilifying words hurt much and sad the spirits. As we are taught touching the Parts of our body, so touching our Childe (I suppose it to be infirme and defective) The more deformitie and uncomelineffe it hath , the more weaknesse of parts ; the more honour and encouragement let it have ; for, we shall finde the poore Childe apt to discouragement. A Parent must see to it also, that his weake Childe be not slighted, by his Brothers or Sisters, which is too ordinary. How deepe soever Children are in our affections , and one deeper then the other, yet is it a point of discretion to *ballance* ^c them outwardly, as even as possibly may be. One must not be like a *scale*, at the *top*, another, at the *bottom*. He that is apt, nimble and ready, must not have all the encouragement, and he that is heavy and dull, none at all. Nay, a Parent must look to it that his weake Childe (so I suppose the case) hath in praise and commendation, above his merit and proportion ; He must employ him sometimes and commend ^d him too, in such things, whereof, perhaps, the Childe cannot skill at all. “ We must deale with our Children, as ^e “ with our fingers (it is *Plutarchs* ^c comparison, and ^e “ he saith, it makes much, for maintaining the “ bonds of love betwixt brethren) at writing, “ and at our musicke, whether of voice or instrument ; so likewise in other employments, we
e “ bring

Non debent fratres lanciers instar, &c. Plut. de frater : Amore.

Regitur & laudetur : sapius vincere se puer. Quint. 1. 1.

De fraterno Amore. p. 360.

“bring all five fingers. All doe helpe, and the very least finger comes in with its grace, and hath its share, as well as the formost, though it hath not the like strength, nor can it adde much to the furthering the worke : Just so with Children ; and then we have the scope of the similitude, which tends but to this ; That we use all gentlenesse towards the weake Childe, and that we give it no discouragement, but praise and encouragement rather above its proportion. This is the third lesson.

We have observed both from former and latter experiences ; That Parents and Children both, are great troublers of themselves, because great projectours, and able well enough, they thinke, to guide their owne course. He that will tell his observation must say thus ; That Parents doe ordinarily designe their Children, being yet young, (whereof more in a fitter place) one to this profession, and another to that ; The third and youngest (the weakest also both for Nature and parts) to the *Ministry*, as if it were as easie a matter to make the Childe a *Minister* (I speake in the Parents Dialect) as to teach him the art of cobling shooes. But so he hath designed them, and accordingly projects for them, and ordinarily as crosse, as he ordered his Dinner, who put his pottage into a Sieve, and his bread into a platter : not according to their nature and ingeny, which must be looked unto ; but as the Parents purse is, and the way towards preferment leadeth. The Childe also will be but little behinde the Parent, *short spirited* and
all

a Descriptio hominis inertis & animum despondentis. Jun.

Heb. 12. 12.

If we can be patient, God will be profitable; but the Times and meanes we must leave to Him, not challenge to our selves. *Felib.*

Ref. 63. p. 186.

though we think least of Him, because we thinke ourselves wise enough and *Some-thing*, yet when we have thought all we can think, and wearied ourselves out with thoughts, and tumbled about the hatches, yet our course must be, as He, that sits at the Sterne, will have it. And assuredly they that can look up to that Hand (not slackening their endeavours, nor letting *their hands hang down^d*) they, who can quietly resigne themselves to that all-disposing eye, they shall at the end arrive, if not where they desired, yet where they shall say is best for them. For He onely knows His compasse, and will steere such a course, as shall be best for the Parent, and Childe both, if they can expect, and waite the Lords time and Answer. And for the better staying the Parent from making *haste*, and perswading with him to pluck downe these high and vaine thoughts, like Castles in the Aire without any foundation, wherewith he troubles and disquieteth himselfe in vaine, touching his Childe, Let him take these Directions, which are brought to my hand touching this point.

1. We, who are Parents, must take speciall care about our *Generall* Calling, how we answer that great and honourable name, which is called upon us, so likewise for our Children. Thoughts heereof must busie us: And herein we should remember this rule; *Christianity* is a matter rather of *Grace* then of *Gifts*; of *Obedience* then of *Parts*. Gifts, may come from a more common work of the spirit; and more for others then our selves: Grace comes from a peculiar favour of God, and specially

ly for our owne good. And so if the Parent direct the Childe also, he shall teach it a Trade, which is surer then house or Land.

2. For a particular *Calling*, we must be very wary, as in behalfe of our selves, so of our Children, That we walke not above the parts and Graces we see in them, for then we shall put them into another condition, then ever God ordained them for: The issue whereof will be discouragement in themselves, and disgrace from others. As a warranted *Calling*, warranted, I meane, by the Word of God (whereof in a fitter place) is no small warrant for comfort: so the fitnessse of our parts for this *Calling*, what ever it be, is the best warrant that any man hath, that he is Called thereunto. And he must remember, That no *Calling* is so meane, but a man may finde enough to give account for: And meane though it be, yet faithfulnessse will commend a person in the lowest condition of life; And unfaithfulnessse will poure contempt upon the height of Dignity, as a *spewing* up on that *Glory*. Our Master in Heaven, regards not how high a man is, but how faithfull he is^e.

God hath given thy Brother a great gift, to thee a little one: He hath proportioned the work accordingly and so spares thee. Bless His Name therefore, and be faithfull in thy little, so maist thou receive a great Reward. His great and thy little came out of the same Treasury, and was dispensed by the same Hand.

The maine work then of a Parent with his Childe at this point, is, to take a right *Scale* and *measure* of his Childes parts, and so answerably to fit it with a fit *Calling*. The Parent must labour by all means to *hide Pride* from the Child, I meane, The Parent must beat it off from *vaine-glory* and *selfe-conceit* (young folk have the best opinion of themselves, because they discern themselves worst) and to shake it off from *sloth*, that *Moth* and

Do not call God to an account, why He gave thee little and thy Brother much: but labour thou to be accountable for thy Measure. *Chrysost. 1 Cor. 13. Rom. 29,*

*Qui se nescit,
ut se nescit.*

Canker of our Parts. The one (*Pride*) will make the man and Childe both, to lay open their weaknes-
ses; The other (*Sloth*) will make them not to know
their strength, or not to put it forth.

And let the Parent, having done his endeavour,
comfort himselfe with this, That how weake or
unserviceable soever his Childe seemes to be (if
not doubly deformed) in respect of his parts; yet,
there is no member, but it is fitted with some abi-
lities to do some service in the body, and by good
nurture, and manurance, may grow up to a greater
measure. And let him consider this with it; That,
as in the body naturall, the most exalted part, the
Head, hath need of the lowest, the *foote*: so there
is not the greatest person, but may have use, both
of the parts and graces of the meanest in the
Church. I say more, though I may not say, The
head more needs the *foote*, then the *foote* the *head*:
nor will I say, though so it is concluded^f, That
the *poore* man, who is as the foot, doth not so much
need the *Rich*, who is as the head, as the rich man
needs the *poore* man; for who needs more, or who
lesse, that is not the point: but one needs the o-
ther, that is certaine: Nay, one cannot be without
the other. And this, that the *poore* man may not
be too much cast downe, nor the rich overmuch
exalted, but that the one and the other may glori-
fie Him, that hath so disposed them, so as in the
body there should be no lack.

But now in the last place, for maintenance for
the Childe, how he shall live hereafter: The
thoughts whereof so take up and *tyre* out the Pa-
rents

† ὅτι μᾶλλον ἐ-
κείνῳ ἢ ἐκείνῳ
τέτρω. Chrysoſt.
1 Cor. 13. Hom.
34.
Aristop. πλῆ.
A.C. 2. Sc. 5.

rents thoughts, so stuffs his heart, and disquiets his Rest and peace: For this is the great enquiry, *who will shew us any good?* Where is this preferment to be had? How shall I make my Childe rich and high in the World? Where shall I finde a place where he may have great wages and little work? This is the great enquiry: All the Parents Travels hither and thither is but to make discovery of this point, where this fortunate Iland is, where is gold, and there he would land his Childe; and no other reason can he give of all his dangerous adventures, but this (and this carryeth him, and dasheth him upon rocks also) *because the gold of that Land is good.* This is the fore Travell and one of the great evils under the Sunne; And a folly it is exceeding that of the simplest Idiot in the World, for it is, as if the Parent should lay out all his whole stock of wealth and wit, to purchase and furnish a Chamber for his Childe, in a Through-fare, and provide it no house in the City, where it is forever to dwell. I cannot take off this vaile of false opinion; But assuredly, if we would follow the counsell of the wise, we might shorten our fore Travell at this point, and make our way to Comfort more compendious. The Counsell is this; “Our care must be to know our work (touching our selves, touching ours) and then to doe it; and so to doe it, as unto God, with conscience of moderate diligence, for over-doing, and overworking any thing, comes either from ostentation, or distrust in God: And negligence is so farre from getting any blessing, that it brings us
“under

What madness is it to spend all our labour to possess our selves of the cistern, when the fountaine is offered unto us? S. C. p. 642. S. C. p. 249.

S. Con. 249.

b Let us make
 good our
 ends, and the
 meanes we
 use, and God
 will make good
 the issue, and
 turne all to the
 best. Dr. Feat.
 p. 103.
 We must part
 our care so, as
 to take upon
 us, onely this
 care of Duty,
 and leave the
 rest to God.
 S. Con. 85.

“under a curse. That which belongs to us in our
 “calling, is care of discharging our duty: That,
 “which God takes upon him, is Assistance, and
 “good successe in it. Let us look to our worke,
 “and leave God to doe His owne. Diligence and
 “Trust in Him is onely ours, the rest of the bur-
 “then is His^h. In a Family the Fathers and the
 “Mothers care is the greatest; The Childe care
 “is onely to obey, and the servants to doe his
 “work; Care of Provision and Protection doth
 “not trouble them. Most of our disquietnesse in
 “our Calling, is, that we trouble our selves about
 “Gods work, whereas we should Trust God and
 “be doing, in fitting the Childe, and let God
 “alone with the rest. He stands upon His credit
 “so much, that it shall appeare we have not trusted
 “Him in vaine, even when we see no appearance
 “of doing any good, when we cannot discern by
 “all our *spialls*, the least shew either for *provision*,
 “or *Protection*. We remember who were very so-
 licitous for their Children, and because they could
 not provide for them, nor protect them neither,
 therefore perish they must in the wildernesse: We
 must remember also; That the Lord took care of
 those *Children*, and destroyed those distrustfull *pa-*
rents, who thought there was no *path* in a wilder-
 nesse because they could not discern any: nor
 meate to be had there, because their hand was too
 short to provide it. It is dangerous questioning
 the power of God in the greatest strait. If He
 bring any person into a wildernesse, it is because
 He may shew His power there for provision and
 protection

protection both. God works most wonderfully for, and speaks the sweetest comfort to the heart, in a *wilderneffe*.

Note we this then, and so I conclude. There is much *uncertainty* in the *Certainty* of man, and all *Certainty* in the *uncertainty* of God: I tearme it so, by allowance of the *Spirit* in respect of mans apprehension. There is no *uncertainty* in God, but all *Certainty*, as in Him is all *Wisdom*, all *Strength*: We apprehend that there is a *Certainty* in man and an *Uncertainty* in God, for, if we observe our hearts, we Trust Him least; but that is our *Foolishnesse* and *Weaknesse*. There is all *uncertainty* in men, even in the best of men, in *Princes*, place no *Certainty* there: There is all *Certainty* in God, as in Him is all *Wisdom* and *Strength*; put we confidence there; Cast we Anchor upwards, Commit we all (but in well-doing) all we have, and all we are, into his *everlasting Armes*, Then assuredly, we shall finde a stay for our selves, and a portion for ours, Provision and Protection both: He is all to us, and will be so, when we are nothing in our selves.

And so much touching my *Wilderneffe*, and Gods providing for me even there, though I tempted him ten times. I call it a *wilderneffe*; for so I may, because so, my foolishnesse in my wayfare made it: And Gods provision for me was very remarkable, and therefore to be remembred for the Parents sake and Childrens too; of great use and concernment to both. Indeed, he that can say

no more of his Travels, but that he passed through a *Wildernesse*, hath said little to commend his Pilgrimage, but much to magnifie the *power* of That Hand, whereby he had a safe Convoy through the same. It is a poore and worthlesse life, such mine is, that hath nothing worthy to be remembred in it, but its *Infirmities*: But yet there is nothing so magnifies Gods *power* * as mans *weaknesse* doth.

* 2 Cor. 12.9.

* *Miserationes Domini narrabo, quoniam rationes narrabo miserie vite mee, ut glorificetur dominus in me, qui fecit me. vi. ad Junii. affix. Oper. Theol.*

Deut. 28.29.

“ When I shall give account of my life, and cast up
“ the summe thereof (saith *Iunius* ^k, and so he be-
“ gins) I shall tell of the mercies of the Lord, and
“ His loving kindnesse to me-ward: And then he goes on reckoning up the *infirmities* of his body, some of his minde too: but that he puts a *Marke* upon, is, what extremitie he was in at *Geneva*, and how graciously the Lord disposed thereof, for that was remarkable indeed. *Beza* also spareth not to tell us, nay he fills his mouth with it, how troublesome the *Itch* was to him (not so easily cured then as now) and what a desperate way the Smart the Chyrurgeon put him to, and bad Counsell put him upon; Such it was, that there was but a step betwixt him and death; but God wonderfully put to His Hand, inter *Pontem & fontem*. *Beza* could not but confesse that Mercy as we finde it in his Epistle before his *Confessions*. And so farre, That the Parent and Childe both may learne to account Gods works, and, if it might be, to call His mercies by their names, and to rest upon Gods providence, as the surest inheritance.

Now I come to give the reason of my paines, in
all

all this which follows, and what ingageth a Parent unto this Duty.

1. I considered my yeers declining apace: When the Sunne is passed the *Meridian*, and turned towards its place where it must set, then we know, the night approacheth, when man, ceasing from his work, lyeth down in the Darke. It is the Wise-mans Counsell¹, and it is his wisdom, to do that, ^{1 Eccles. 9 10.} which is in his hand, with all his might^m, before ^{m Prima Acti-} he goes hence; for there is no working in the ^{onum Argo} grave. The putting off this Day, and the next, and ^{Committenda} halfe a day, cost the poore *Levite* and his Concu- ^{sunt, extrema} bine very deer, as we read, *Iudg.* 19. And it teach- ^{Briareo. de Aug.} eth us in our affairs, concerning ourselves, or ours, ^{l. 6. 41.} in setting our *house in order*, That, it is dangerous trifling away the Day-light. I cannot say with *Isaac*, *I am old*, or *mine eye is dimme*; but I must say, in the following words, *I know not the day of my Death*. God may spare me among mine, yet longer; for my building is not so old, but it may stand. And yet so unsound the foundation is, (for it is of Clay) it may sinke quickly, as my good Father before me: I may lye down, turne to the *Wall*, and to the earth, all at once; though yet I have scarcely felt, and so also my Father before me, the least distemper.

If this consideration come home and proves seasonable, I shall then set all in a readinesse, and in order, that when Death comes, I may have then, no more to doe, but to welcome it, and shut the eye, and depart *tanquam Conviva Satur*, as one that

hath made an improvement of life, and hath hope in Death. That was my first consideration.

2. I considered my Children, all three young, the eldest but peeping into the World, discerning little: the second, but newly out of the armes, the youngest not out of the Cradle. I considered also, they are not so much mine as the Lords, *Whom thou hast borne unto me*, saith the Lord, *Ezek. 16. 20.* And therefore in all reasonable Construction, to be returned back againe unto Him, by a well ordered education, as himselfe hath appointed. These thoughts so over-ruled me at length (for I am not easily drawn to take my Pen in hand) and prevailed with me to pen some instructions, which might treat with them at more yeers, and tell them their Parents *Will* concerning them, in case either he or she should be taken from them, before they were grown up: It is but a dead letter, yet somewhat it may worke, through Him, That worketh all things, being as I said, the Parents last *Will* and *Testament* concerning the Childe. My *Will* otherwise, is almost as quickly made, as *Luthers* was, wherein he could commend nothing to Wife, and three Children but Gods blessing and protection. And that is a rich *legacy* indeed, a mighty *portion*; but it is not transmitted from the Parent to the Childe: This portion, the Parent cannot bequeath, the Childe cannot receive; And yet the Parent and Childe must intend this, above all things, even the committing all unto God, and expecting all from Him, so as to say, and to say heartily,

heartily, *Thou art my Portion, faith my soule.* “Thou
 “art a God in covenant with us, with ours: our
 “God, and the God of our seede. Children I have,
 “for thou hast given them me. They are|Thine,
 “more then mine: I was a meanes to bring them
 “into the World, and by Thy appointment, to be
 “as a Nurse unto them, here. They are thy Charge
 “for provision and protection. I beseech Thee,
 “Answer this Trust, now specially, when, it is
 “Thy pleasure so, that I can take no care of them
 “my selfe; Thou slumbrest not, Thou dyest not,
 “I must. So *Luther* teacheth us to draw our will,
 and so another as precious, hath put it into See Dr. Sibb.
 forme. And we are sure, the Lawyer can finde no P. 647. S. C.
 flaw here, There is no error in the Draught.

And though this may make the Parent rest se-
 cure, for he hath chosen a faithfull *Over-seer*, or
Executor of his will, yet it must not make him care-
 lesse and negligent.

I have, according to my rule, and Gods graci-
 ous supply, *layed-up* for my Children, though ve- Essayes.
 ry little, in comparison of what some may thinke, Facilis ad divi-
 I might have done, considering my time of ga- tias via quod die
 thering; yet something it is, and I wonder, that pœnituerit bone
 little is so much. “A little riches are hardly got, a mentis. Sen. nat.
 “great deale easily; It is the Lord *Ver.* Riddle, but Quest. lib. 4.
 easily read. He that is in employment, and lives as cap. 1.
 a parcell of the World cut off from^k others, ^k Lucullus ce-
 bearing fruite to himselfe, and^m making much of him- nat cum Lu-
 selfe, such a one may lay up more, then his cullus.
 heire shall have cause to joy in. They, who know 1 Nemini fru-
ctuosus. Trem.
Hof. 10. 1.
Indulgeas.
Psal. 49. 18.
Trem.

me well, will say, I was not the worst husband of my time or 'pnrse: I disposed of both so, as one, who was not wholly ignorant, that I must be accountable to God for both.

I had no Friar-like contempt of outward things, nor could I much esteeme them, though perhaps too much, for the more we have of them, the more our Cares; and the more we love them, the more our sorrow will beⁿ, when we must leave them, or they us. Too little pincheth, too much ensnareth, the meane betwixt both, is the safest proportionⁿ.

Quo plus a-
mas plus dole-
bis.

In rebus neces-
sariis est salus, in
superfluis la-

queus, &c.

Salv. de Eccles.

Cathol. lib. 2.

P. 404.

Lege Isid. pelus.
lib. 2. ep. 146.

They that are in a depending Condition, waiting upon God for their daily bread, having neither Barnes, nor Coffers, nor Cupboards to goe unto, as some such there are, they can speake of Gods provision for them, His strange wayes to bring things about, when they knew not which way to turne; and they can *trust perfectly*: whereas they who have all the fore-mentioned full stored, do pray for their *daily bread*, but trust themselves, and *Sacrifice* to their *owne nets*. *God will provide*, is more to a faithfull heart, then all the treasure in the World, for that provision comes forth of a *Treasury*, that will never be exhausted. It is good to be at Gods finding, and to waite upon him, which we cannot doe, but by using all diligence in our lawfull Callings. And this I mention here, That we may not, neither the Parent, nor the Childe spend our strength, as usually we doe, even all our stock of time & parts, in seeking *great things*; Call them
by

by what name we will, *Honours, Preferments, &c.* and hasten we after them, as fast as we can; They that spake, as they were inspired by the *Holy Ghost*, doe tell us, under the *metaphor*, whereby they use to set out the nature of all things under the Sunne, That, what we so hastily runne after, runs away as fast from ^P us. And the Wiseman ⁹ gives this censure of them; *They are nothing*, or presently, they will be, as if they had not beene. We cannot say properly, That Riches, *Are*^r, for now they *are* and straight-way they *are* not. It is but a mans own and earthly wisdom, that makes him think better of them, then indeed they are; for they are *Nothing*, and he is of no account, who maketh account of nothing^f. *Cease from thine owne wisdom*; Wilt ^r *thou let thine eyes flie* (with such greedinesse) upon that which is nothing? Nothing? Are Riches nothing? "Rather a man is nothing without them, "or nothing accounted of; he lives in obscuritie, "which is the Death of his name and Parts, and "burieth a man alive, as one saith^t. And so it is indeed, and hence such struggling after riches, as for life, there being in humane nature more of the *foole* then of the *wise*. It is then but the fruit of our owne *wisdom*, which must be *Ceased* from: If we stay a little, we shall see plainly *Riches are not*: For when a man is brought to a straight, and that may be before next morning; and when these should prove *something*, and come in for his helpe, then *they are not*: They are as farre from his helpe, as an

Eagle

^p *πρὸς τὸν*
Jam. 3. 6.

¹ John 2. 16.

⁹ Prov. 23. 5.

^t See Hist. of
the World.

B. 2. C. 3. Sect. 4.

^r *Nihil est, qui
nihil amat.
Plaut. pers.*

^t Dr. Featley.

Eagle soaring in the Aire, out of his reach: They were in the eye but now, and now againe they are Passed, as some Rocks, Steeples, or Castles on a Pageant, and the heart is empty, more unsatisfied then the eye with seeing.

V. Patroui.

He killed one man after he was dead with the stench of his Braines.
S. I. H.

Grimst. Hist. of the Netherl.

Medull. Hist. prophane. p. 899

I might remember here, and it might be to great purpose, even to take us off from our eager pursuit after the World, That they, who were the greatest purchasers of Land, of any we read of, could hardly by their Executors, purchase so much earth, as to interre their bodies in, witnesse *Alexander* and *Pompey*, both great, and the richest in Land: And *William* the Conquerour, who, of all he attained to by his sword, after Death, had not a roome to containe his Corps in, without being purchased at the hand of another; Men esteeming a *living* Dog, more then a dead Lion, saith *Sam. Dan.* I might remember also, how *Philip* the Second of *Spaine* lessoned the *Prince* his sonne, when he thought of a great Treasure spent, and when his owne spirits were spent also; And how *Charles* the Father in the Waine of his greatnesse, left alone, and carrying the Candle before his Embassadour, instructed the same Embassadour; The instruction is but short; "Goe speake of what thou "hast seene me doe, who had so many Princes "waiting on me, and learne the state of humane "things.

The summe of all riseth to this; Those things, which we so greedily graspe after, and lay out our precious

precious stock of time and wit upon, are no *enduring Substance*; But yet that is not the worst; They are passed and gone, and many times there remaineth but Sighs behinde, when a man remembers the getting and expending of them, that he was unrighteous in both. But take them at the best, They cannot keepe the heart from trembling, or the knees from smiting one against another. All outward strength cannot keepe out, shall I say an *Armed-man*; nay, not a silly frog out of the Chamber, where the God of Hosts will bid it goe. The greatest Pompe cannot prevent a Consumption by the basest Vermine; of which truth, *Pharaoh*, *Herod*, more lately *Philip of Spaine*, before mentioned, and others neerer home, are very great Examples. The serious consideration whereof, may prevent the bewitching of profit, the great *Enchantresse* of Mankind; so as we shall not be ensnared by deceitfull riches, which make us beleeve that they can satisfie, and stay the heart in the day of wrath, whereas they are no *strong Wall*^u, but onely in a mans^v *owne conceit*. But *righteousnesse delivereth from death*^x. All things are nothing without this, This^x is all without them: Therein is the substance, the Kernell, the quintessence of all. "The^y World¹⁶ passeth away, and the lust thereof, but he that^a doth the will of God abideth for ever; fast, like mount Sion, an everlasting foundation. "Godlineffe^a is great gaine, it is profitable for all things, having the promise of the life that now is, and of the

Prov. 11.4.

Chap. 18.

10, 11.

1 John. 2.

16.

1 Tim. 6. 6.

and 4 8.

ἡ δικαιοσύνη ἐστὶν ἀγαθή

ἡ δὲ τὸν κόσμον

ἀγαπᾷ ἀλλ' ἀπέ-

ρνῶ, &c.

Chrysost. in Gen.

48. Hom. 66. a.

^b 1 Chron. 4.
10.

^c Prov. 4.7.

the life that is to come. And therefore if the Parent had but one request to put up for the Childe it should be, *That the Lord would be its portion*, *That He would blesse him indeed*, for whom He blesseth are blessed^b: And if he had but one instruction, it should be, for the getting the principall thing: *Get Wisedome, and withall thy getting, get understanding*^c.

The last Consideration containeth in it the verypith of reason and equitie, and mightily engageth the Parent to give *All diligence* at this point touching the good *Nurture of his Childe*; when I have cleared so much, I have done.

3. A Childe is the Parents *Image* right; A branch from a sinfull stock; An off-spring from a corrupted fountaine: The Parent is the Channell, which conveyeth unto it *Sinne* and *Death*. This is that *hereditary evill*, which is truely and really stated, and *feoffed* upon every Childe of *Adam*: But if we will see the first *originall* of the conveyance, we must descend as low as *Adam*, who was the *sonne of God*; made (as every thing else) *very good*, with this excellency and prerogative royall above other things, in *Gods Image*, that is, in *Holinesse* and *righteousnesse*: But being in this honour, he understood not, but sought out many *inventions*^d; that is, They would finde out something beyond *God*, and so (for it was not possible to be otherwise) they found ont their owne findings, *Sinne* and *Sorrow*. They reached forth their

^d Eccles. 7.29.

their hand unto the forbidden fruit, and did eate, so they fell from their *stedfastnesse* and *glory*. Then they *knew* both *good* and *evill*; *Good*, if they had obeyed; *Evill*, that they obeyed not. Now they had experience and feeling of their *good* they lost, and the *evill* they brought upon themselves.

Thus sinne entred into the World, and by sinne death; that is, more evils and weightier then we can think them: For we must note, That the Actuall sinne of *Adam* determined not the bound of Misery; but brought a second Misery with it, the Misery of our whole Nature. While *Adam* stood, we stood in him, his obedience kept his whole estate and Nature entire: But when he fell, we fell in him; for, though the sinne were a limited thing in act of eating; yet, it was an unlimited excesse in respect of the Committer, and the frame of his revolting heart; and therefore it was just with God to plague his whole Nature for that sinfull Act. So then; The same hand, that was reacht forth to this *fruite*, reacht it also to the *fruite* of their *loynes*, wherein that *fruite* was, *seminally*, as branches in a common stock. And thus the Childrens *teeth* were set on edge; so the next verse tels us; *And Adam begat a sonne in his owne likenesse*, his owne indeed; that is, With that generation, Sinne was also derived: for he begat now not the Body onely,

but a Man in his receptivenesse of the *soule*, and in those bands and ties, which knit body and *soule*, to wit, these *spirits* of reasonable Nature; and by the infection of these spirits, the *soule* is also corrupted.

We cannot with sobriety enquire further into this thing. I know the dispute (how this *finne* is propagated from the *Father* to the *Childe*) is very large; But we may say of it, as the Philosopher of that Dispute, touching that supposed *voide place*, It is an *empty* and *vaine* *Dispute*^e, *voide* of use, and to none effect. It was a wise and seasonable reproofe, which a Mariner, in a dangerous tempest, gave to the Philosopher troubling him with a Dispute touching the Windes, *We*^f *are at the point of sinking, and you trifle out the time with a vaine discourse*. Enquiries touching this point have blotted much Paper, and spent much precious Time, and all to little purpose; for so we give time to a growing mischiefe. It is as if, while the fire rageth on the sides and tops of houses, a man should hold his hand, and moove his tongue, not joyne force to quench it; but onely, aske, *how it begunne, where and when?* It was a good answer to one, who would know, by what *Chinke* *finne* entred into the *Childe*? *That Chinks were not to be sought, where a gate stood wide open.* The Apostle saith, That by *Adam* *finne* entred into the world. It sufficeth to know;

εὐλογεῖτε πρὶ
κινεῖ, κινεῖς δὲ καὶ.
Arist. phys. de
vacuo.

Ἡμεῖς δὲ πλὴν
μῶν καὶ οὐ λανθάν
παύσεις.

Aul. Gell. lib. 1.
cap. 2. 10.

§ Hist. of the
Couns. of
Trent. l. 2. p. 174

§ That Chinks were not to be sought, where a gate stood wide open. The Apostle saith, That by *Adam* *finne* entred into the world. It sufficeth to

know ; That God, by just imputation, *realizeth* the infection into the whole race of *Adam* ; in whom we were as in a common Lumpe, and in his *leaven* sowed : In his Loines we were, and there we sinned, and so did partake of his guilt, which like a common infection, worse then a leprosie, we took from our Parents, and transmitted it to our Children : a *Seede of evill doers* ; So we sprang up, as the *seede* doth with stalke and huske, though the *fanne* made the same difference, betwixt the wheate in the heape, and the other fitted for the seede, as grace doth betwixt the Parent and the Childe : Though the Parent be accepted in the *righteous one*, and his *sinne covered*, the guilt remitted, yet *sinne* and *guilt* are transmitted to the Childe.

Hereby the Parents see matter of great humiliation^h ; they feele a tye also, and an engagement upon them to doe their utmost to prevent the evill, whereof they have beene a Channell of conveyance unto their Childe. It is their *Image*, They its debtors : It is very equall, and a point not so much of *mercy*, as of *justice*, That we should (for I am a Parent too) labour by all meanes, and take all occasions, whereby, through Gods blessing, our *owne* and bad *image* may be defaced ; and the *New*, which is after Christ, formed on, and in the Childe. This is that we should endeavour with all our might, giving *All diligence* : It is an heavy and
g 3 grievous

^h Bock pag. 32

Esa. 65. 7.

* Ezech. 18.
20.

10901000 000000.

James 5. 17.

Hosea 12.

3. 4.

* Psal. 79. 8.

* 1 King. 17.
18.

P Matt. 15. 22.

grievous judgement which we reade threat-
 ned against Parents and Children, *I will recom-
 pence your iniquities, and the iniquities of your fa-
 ther together*ⁱ: That is; Because the *Fathers*
 have committed an *abomination*, and ye their
 Children have done according to the same
abomination, therefore *the wickednesse of the
 wicked shall be upon him*^k: I will lay your sinnes
 together as upon heapes, visiting you both
 Children and Fathers in your *heapes* of sinne. O
 pray we, in our prayer pray^l, *wrestling and weep-
 ing*, pray we earnestly^m, "*Remember not against
 us former iniquities*"ⁿ: Recompence not our
 "*iniquities, and the iniquities of our Children
 together, nor measure out unto us our old
 Worke into our bosome*. This *Mercy* we should
 pray so for, and long-after, even from the heart-
 root we should long. For if the curse was hea-
 vy and fore, which we reade of, *Psal. 109. 14.*
 then is the mercy great, and greatly to be
 sought after from the Lord; *Let not the iniqui-
 tie of the Father be remembred with the Lord a-
 gainst the Childe; and let the sinne of the Mother
 be blotted out*. Whensoever the Lord visits the
 Childe for Sinne, certainly it should call the
 sinne of the Parent to *remembrance*^o; and so it
 will doe, if the conscience be not asleepe, or
 feared: Then he will discern, that there was
 a great, and weighty reason, that made the Wo-
 man of *Canaan* thus to petition Christ^p: *Have
 mercy*

mercy on me, O Lord, thou Sonne of David, my Daughter is grievously vexed with a Divell: She counted the Childes vexation hers, so would she, the mercy. We have filled our Childrens bones with sinne, which will fill their hearts with sorrow; It is our engagement to doe all we can, though that All be two little, to *roote* that sinne out, which we have beene a meanes to roote so fast in. I shall in another place, the Second Part^a, speake more unto this *roote of bitterness*, and the fruits springing thence, whereby all are defiled: Here I have onely pointed unto it, as it engageth the Parent upon this so necessary, and principall a service touching the good culture, and breeding of the Child: And we see what an engagement it is, the greatest and strongest, that can be thought of. And so much as an Induction to *Duty*, what this *Duty* is, comes now to be handled.

A

W O R K E F O R C V T L E R S.

O R,

A M E R R Y D I A - L O G V E B E T W E E N E

[Sword,
Rapier,
and
Dagger.]

Acted in a Shew in the famous
Vniuersitie of Cambridge.



L O N D O N

Printed by *Thomas Creede*, for *Richard
Meighen* and *Thomas Iones*; and are to
be sold at *S. Clements Church* without
Temple-barre. 1615.



WVORKE FOR

Cutlers : or, a merry Dialogue
betweene

{ Sword,
Rapier,
and
Dagger. }

Enter Sword.

Sword.



Ay *Rapier*, come foorth,
come forth I say, Ile giue
thee a crowne, though it
be but a crackt one: what
wilt not? art so hard to
be drawne forth *Rapier*?
Enter